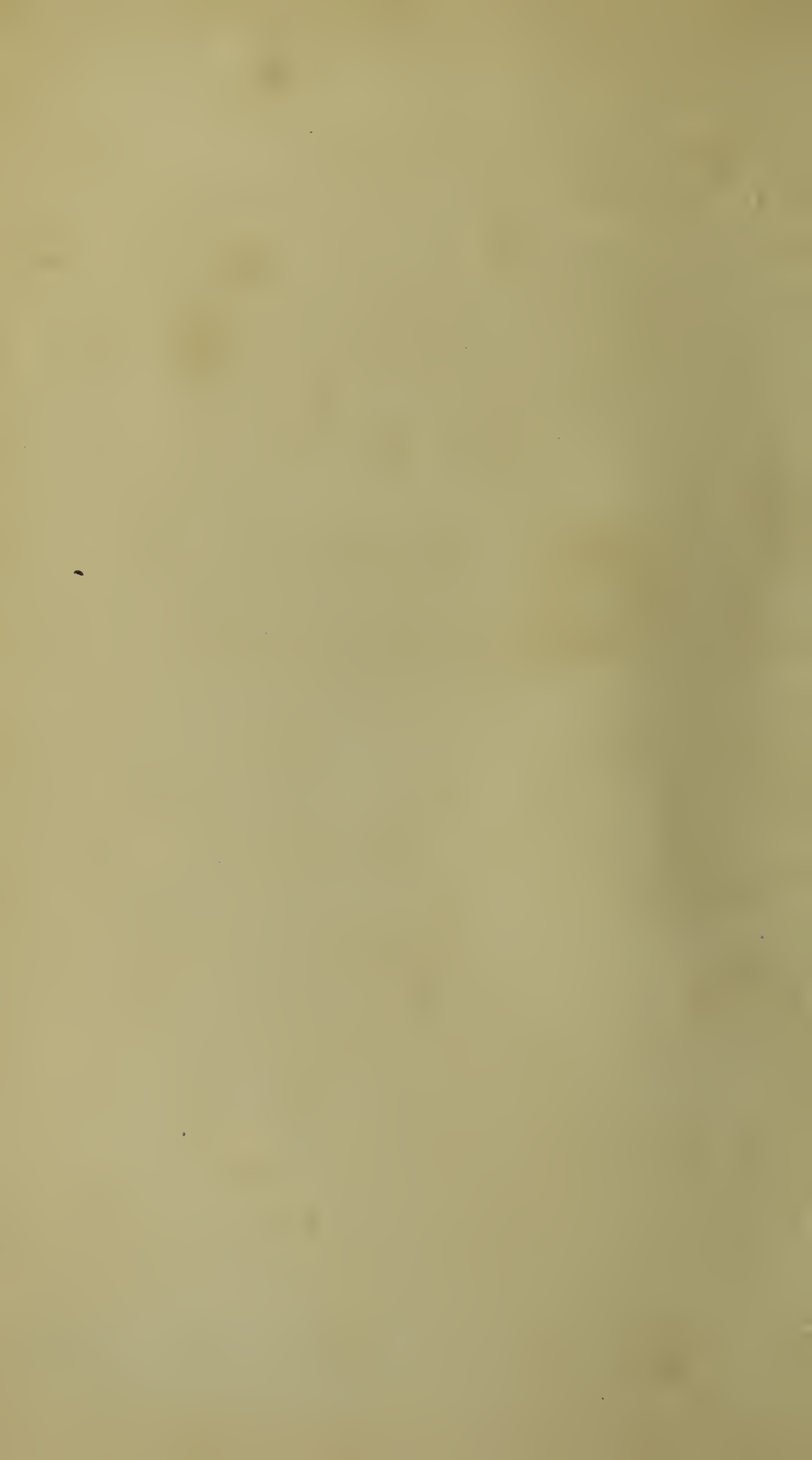



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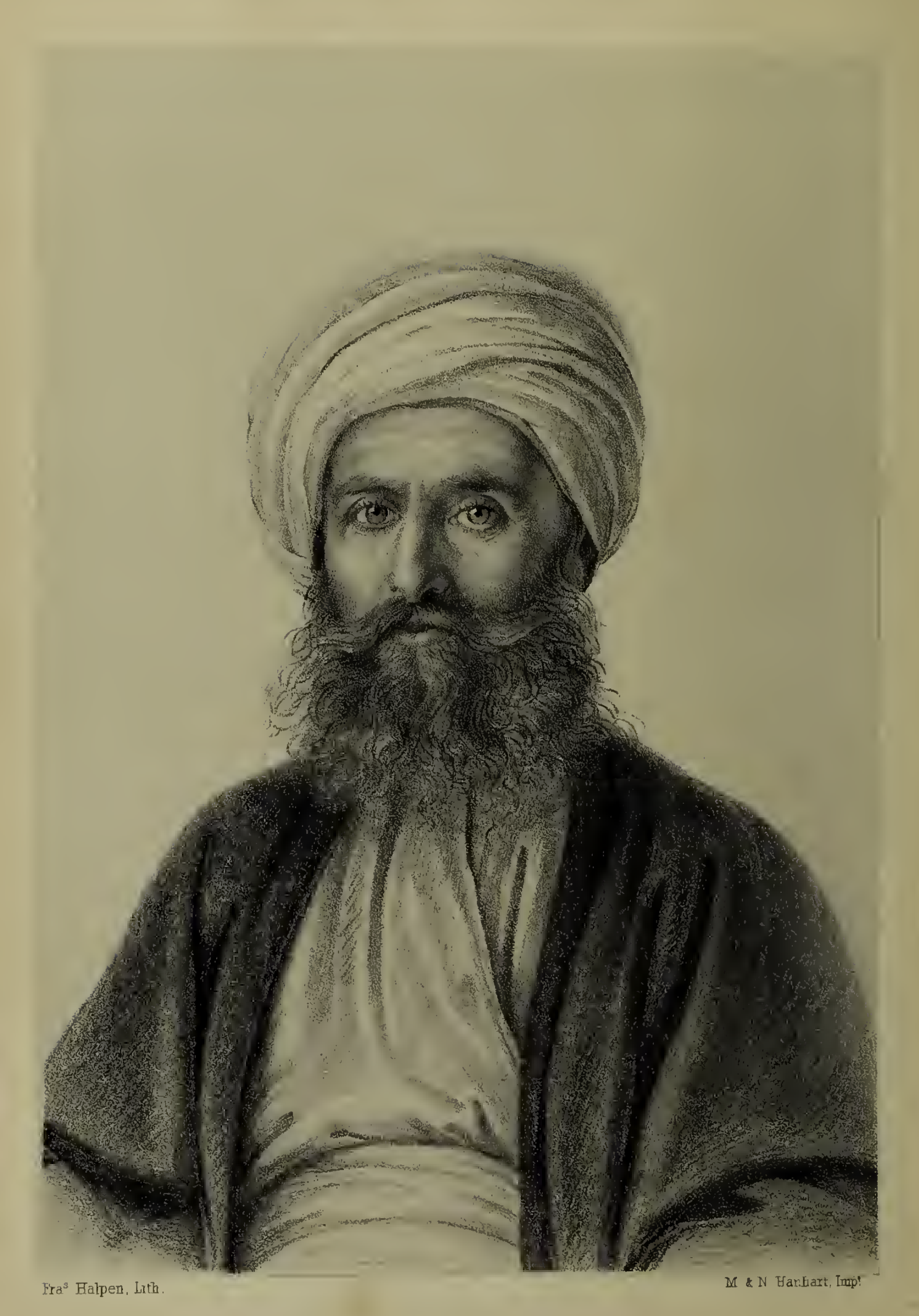


MOUNT LEBANON.

VOL. II.







Fra^s Halpen, Lith. M & N Hanhart, Imp^t

SHEIK AMEENADEEN,
DRUSE OCKAL.

Saunders & Otley 1853

Mount Lebanon

A TEN YEARS' RESIDENCE

FROM 1842 TO 1852

DESCRIBING THE MANNERS, CUSTOMS, AND RELIGION
OF ITS INHABITANTS

WITH

A FULL & CORRECT ACCOUNT OF THE DRUSE RELIGION

AND CONTAINING

Historical Records of the Mountain Tribes

FROM

PERSONAL INTERCOURSE WITH THEIR CHIEFS AND OTHER AUTHENTIC SOURCES.

BY

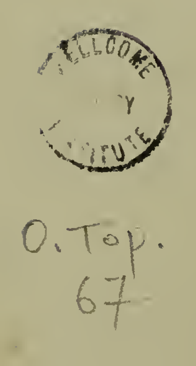
COLONEL CHURCHILL

STAFF OFFICER ON THE BRITISH EXPEDITION TO SYRIA.

IN THREE VOLUMES.

VOL. II.

LONDON
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MOUNT LEBANON.

CHAPTER I.

DRUSE RELIGION.*

To acknowledge one only God, without endeavouring to penetrate the nature of His being and attributes, (indeed the Druses are so far from admitting attributes in God, that His Intelligence, His Will, His Justice, His Word, are, in their system, created beings, and ministers of God, his first productions;) to confess that He can neither be comprehended by the senses, nor described by language; to believe that the Divinity has made itself manifest to men, at different epochs, in the human form, without partaking of human weak-

* See *La Religion du Druses,* by Baron Sylvestre de Sacy.

ness and frailty; that the Divinity appeared for the last time, in the fifth century of the Hegira of Mohammed, under the figure of Hakem-biamar Allah, and that, after that, no other manifestation is to be expected; that Hakem disappeared in the year 411 of the Hegira, or 1021 A.D., to prove the faith of his servants, and to give occasion for the falling off of apostates, who had only embraced the true religion from worldly motives; that he will re-appear in due time in glory and majesty, to triumph over all his enemies, to extend his empire over the whole earth, and to give the kingdom to his faithful worshippers.

To believe that the "Universal Intelligence" is the first of God's creations,—the only direct and immediate production of his Almighty power; that he has appeared on earth simultaneously with each manifestation of the Divinity; and that, lastly, in the time of Hakem, he took the figure of Hamzé, the son of Ali, the son of Ahmed; that it is by his ministry and agency that all things have been produced; that he alone possesses the knowledge of all truths; that he is the first Minister of the true religion; that it is he who communicates, directly or indirectly, to other ministers, and to simple

believers, but in different degrees and proportions, the knowledge and the grace which he receives immediately from the Divinity, and of which he is the sole medium; that he alone has direct access to the Deity, standing as Mediator between the Supreme Being and the great family of mankind.

To acknowledge that Hamzé it is, to whom Hakem will intrust his sword, in the last day, to smite all his adversaries, to make his religion triumphant, and to distribute rewards and punishments to every one according to his deserts; to know the other ministers of the Unitarian religion, and the rank and offices which belong to each of them individually, and to render them that obedience and submission which is due.

To confess that all souls were created by the "Universal Intelligence;" that the number of human beings is always the same,—neither increasing nor decreasing; but that souls pass from one body to another; that they rise, and become perfected in excellence, or deteriorate, and become lost and degraded, according to their love and attachment to the truth, or their neglect and disregard of it; to practise the seven commandments

which the religion of Hamzé imposes on his followers, and more especially those which inculcate a strict regard to truth in words, charity towards the brethren, entire renunciation of all former modes of belief, and complete and unreserved submission to the will of God.

And, finally, to confess that all preceding religions whatever were but types, more or less complete, of the only true religion,—all their legal and ceremonial precepts and injunctions, but allegories; and that the revelation of the true religion necessarily induces the complete abolition of all anterior ones. Such is an abridgment of the principal points of belief laid down in the religion of the Druses, of which Hamzé is the founder, and the followers of which are called Unitarians.

The religious era of the Druses begins with the Mohammedan year 408,—synonymous with the Christian year, 1020,—for it was in this year, according to Hamzé, that Hakem first made known his divinity. The limits of this work will not allow of a very detailed account of the Druse religion. It is hoped, however, that sufficient will be laid before the reader to enable him to form a

pretty correct estimate of its leading doctrines, which, for greater precision, will be presented under different heads.

Unity of God; His divine and incomprehensible nature.

God is eternal, the Ancient of Days, the bountiful Lord, and merciful Master. None can define His essence. Imagination cannot grasp Him. The eyes of those even who look on Him, cannot comprise Him. The most profound reflection and meditation cannot comprehend Him. Human reason cannot attain to a knowledge of His works, and confesses its utter helplessness to understand even that which it knows of Him,—His Incarnation. The tongue cannot worthily express the Unity of the Creator. How, in fact, is it possible to express the unity of Him who is without limits —without beginning, and without end? Our Lord is king of kings; in speaking of whom all human denominations are vain and powerless; and to whom the uttering of the mouth, and the writing of the pen are equally unsuitable.

"Praise be to Thee," says Hamzé, "O Thou

who art distinguished by Thy greatness and power, who art separated far above all created beings, by the might of Thine excellence and the splendour of Thy royalty, who never ceasest to exist in any age, time, or place, incomparable in Thy glory, undefinable in Thy essence, whom no description can reach, to whom no quality is applicable. I bear witness, I believe and acknowledge with a firm faith, from the beginning to the end of my life, in the bottom of my heart, and by public and outward profession, that Thou art God, the One, the True, the All-powerful, incapable of increase or decrease. Creator uncreated, Author of all things, without rival, the Mighty Lord against whom nought can prevail, the Conqueror from whom there is no refuge save in Thyself; the Sovereign Judge, against whose judgment there is no appeal; that Thou doest as thou willest to do; that Thou ordainest all things according to Thy good pleasure; and that Thy surpassing glory is too exalted to be associated with tongues and languages."

Such is the confession of the dogma of the Unity of the Godhead, which is the essential characteristic of the Druse religion.

The divinity of Hakem proved by his extraordinary actions. His absence, and Second Advent in Glory, to judge the world.

In a book entitled the "True Account," and addressed to his followers, Hamzé labours to give them undeniable proofs of the divinity of Hakem. A few extracts will form an appropriate introduction to the farther consideration of his theological system.

"If I wished to give you an account of all the prodigies, and all the manifest signs which our Lord exhibited, paper would fail me to complete it, no amount of pens could write it, as it is said in the Koran, 'If all the trees of the earth were pens, if the sea were to be turned into ink, and seven other seas like it, they would not suffice to write all the words of Allah.'* (God.)

"I shall content myself therefore with laying before you some important facts, small in number it is true, but of immense value to those who will

* The word "Allah" in this passage signifies the Humanity of our Lord.

reflect on them, acknowledge the Unity of our Lord, and adore Him. He is worthy of all praise, and His power is far above the capacities of the mind of man. The first thing which I shall recall to your recollections, is the way in which our Lord acted with regard to Bardjewan and Ibn Ammar. When he was yet a child, Bardjewan commanded all the Easterns. Ibn Ammar disposed of all the Westerns. Our Lord ordered that they should die, and they were killed like dogs. He neither feared the murmurs, nor dreaded the insurrection of the troops. Amongst the kings of the earth, there is not one who would have dared to act in this manner.

"He also caused the chiefs of the Ketamites, and the powerful men of that tribe to be put to death, and then, in the middle of the night, he walked out amidst their families and companions, without sword or poignard. You saw him also in the time of Abou Racwa, son of Heisham. This man, having lighted the flame of rebellion, and the hearts of the soldiers being seized with terror and alarm, at the defeat and massacre which overtook them, the Lord, (whose power be glorified,) went out to the plain,

merely accompanied by one or two grooms, and encountering on his way Hassan, the son of Keli, with an escort of five hundred cavalry, he stopped, and being without arms or any means of defence, asked each of them individually what he wanted.

"Again, when the armies of the Arabs, under Mofarradj, son of Dagfal, and the people of the Hedjaz, under the Sultan Hosein, son of Djafar, advanced with overwhelming forces upon Cairo, the Lord kept watch night and day over the city, and went out to the very place where they were expected to arrive. But a dispute having occurred between Hosein and Mofarradj, the former suddenly retraced his steps to Mecca, and the latter died shortly after. There is no king upon earth who would have acted so bravely as Hakem on this occasion.

"To be brief, one of the most marvellous proofs, and a glorious sign of his might and power, is that which you have seen the Lord do, with your own eyes, and which no man could have done, be he Natek, Asas, Imam, or Hodja. All that, nevertheless, has only served to increase your blindness and your want of discernment. The sun is hot,

scorching by nature, not as a punishment, for it is a body purely material; by its very nature it dries up things, and changes the colour of objects. However, one of the customs of our Lord was to ride out in the middle of the day, during the most broiling heat. On bad days also, when the South wind blew with the utmost fury, when the air was so impregnated with dust, that it used to penetrate into the very houses, the Lord rode out and traversed the plains.

"On his return, there was not one of his suite whose eyes did not run with water, and whose tongue was not parched up from the effects of the wind and dust. Our Lord, on the contrary, was just as cool and fresh, as when he left the harem. While the faces of all around him were blackened with the heat, and their bodies worn down by fatigue, no one can say that the face of our Lord was ever seen to change colour, or to display the least signs of uneasiness. No one ever saw him eat or drink, or even to attend to the calls of nature. Far from him all that. He is far above all that polytheists say of him. There is neither king nor any other man who can be compared to him in this.

"As to what the polytheists say about his bodily

maladies, which he concealed from them, they have invented that out of the malignity of their hearts. He appeared (to speak according to appearance) shut up in a litter, carried by four polytheists, who carried him through the midst of his impious and rebellious enemies, for there was no tribe in his army, whose chiefs he had not punished with death. All the people were opposed to him in point of religion, with the exception of a very few, who acknowledged his Unity, believed in him, and submitted to his decrees.

" Sovereigns for the most part, dare not intrust themselves to their soldiers, nor even to their own children, for fear of being betrayed. How then could they say that he was weak and infirm, and unable to go out, when he was constantly passing through the midst of them, on his litter, after having caused the most powerful of men, and even kings, to be put to death? All these actions which I have related," says Hamzé, "and many other things of the same kind, are not those of a man. Not indeed, that they are anything so extraordinary for our Lord, but I have placed them before you, that you may meditate and reflect on them."

A man, whose conduct was but a tissue of incon-

sistencies, extravagancies, and ridiculous actions, would not seem much calculated to become an object of respect and veneration to mankind. If these actions had occurred in the interior of the palace, or in presence of a few only, Hamzé would probably have contented himself with denying them. But it was in public, in the eyes of his subjects, and frequently by his ordinances, that Hakem displayed his folly. Hamzé, therefore, adopted the only means left him for justifying in the minds of his sectarians, what might appear ridiculous or revolting in that prince's conduct.

He has supposed that all his actions are allegorical, and only to be considered as emblems, the object of which was, the establishment of the doctrine of Unitarianism, the dogmas and mysteries of that religion, and the destruction of all other sects. This course was the more likely to succeed with Hamzé, inasmuch as it was chiefly amongst the disciples of the Tawil, that is, of the mystical doctrine of the Batenians, that he hoped to get followers.

As they were already familiarized with a great number of the dogmas of the Unitarian religion,

dogmas which Hamzé had borrowed from their sect, and as their attachment to Ali and his descendants inspired them with a blind respect for the family of the Fatimites, it was natural to think that they would be the less indisposed to adopt the new doctrine; and the allegories by which Hamzé endeavoured to justify the absurd and insane acts of Hakem, would be so much the less repulsive to their understandings, as they were already accustomed to allegorize all the fundamental precepts of the Mussulmen law, all the expressions of the Koran, all the traditions, and even the very actions of Mohammed, and of the Imans descended from Ali.

"A letter has reached me," says Hamzé, "on the part of some of our brother Unitarians, in which they state certain remarks, which have been made by some men void of all religion, and unbelievers in the doctrines of the Unity, who give a licence to their tongues conformable to the nature of their works, as regards the actions and the words of our Lord, and of all the things which he permitted to be done in his presence. These actions, however, contain infinite wisdom (but all warning

is thrown away upon them), and are far different from those of this gross and ignorant world, whose works are, for the most part, but a jest and a play. They do not know, those persons, that all the actions of our Lord—glorified be his name!—whether in play or in earnest, are filled with infinite richness and depth, the wisdom of which he will make known in his good time.

"The first mark of sageness which our Lord evinced, the like of which has never been seen in any age or epoch, and which no man has ever known any king to practise, was to let his hair grow long, to wear the plainest woollen robes, and to ride on a donkey, with saddle-cloth and harness totally devoid of any ornament whatever. These three things in truth have but one and the same meaning; for the long hair is an emblem of the exterior practices of the Tenzil,* the woollen robe is the emblem of the interior practices of the Tawil,† and the donkey is the figure of the Nateks or prophets.

* The literal interpretation of the Koran, the doctrine of the Sunni.

† The mystical doctrine of the Schiis, who allegorize the precepts of the Koran.

"Our Lord in affecting to wear woollen robes, and to let his hair grow long, indicated the conduct he held, in conforming himself externally to legal observances, and in appearing attached to Ali, son of Abou Taleb, and to his religion. In riding a donkey he meant to show, that the simple doctrine of truth triumphed over the ancient and complicated laws of the Nateks. By the simplicity of the equipage and of his harness, where there was neither gold nor silver, he set forth the destruction of the two religions of the Natek and the Asas.* The ornaments of iron which he used, signify that he will draw the sword against the disciples of the preceding laws, and that he will annihilate them."

Hakem's favourite walks and rides, and places of resort, are all allegorized; and every important object is made to conduce to the explanation of the Unitarian religion. The garden of the Hedjaz is the type of the eternal doctrine. The river Nile is the emblem of the doctrines of "Tawil." The dock-yard is figurative of the author of the "Tenzil," or Mohammed. It is not free for

* The religion of Mohammed and Ali.

everybody to enter it, and this indicates the bondage to which the law of the Tenzil reduces men. "Our Lord," says Hamzé, "entered by one gate and went out at another, figuring thereby the abolition and destruction of the law; then he went round the garden of Hedjaz. To do this is to reach the full Manifestation, where religion is seen without a veil. The mosque of Reidan is the figure of the Hodja of the Manifestation, Hamzé, who holds in his hand the sword of vengeance, and who invites men to the confession of the Unity. There was no other mosque than that of Reidan, whose dome fell in and menaced it with utter ruin. Our Lord gave orders that the dome should be rebuilt, and he enlarged it in length, height, and breadth. That is an emblem of the destruction of the exterior law, by the hand of his servant who inhabits this mosque, and of the establishment, plainly and without disguise, of the pure doctrine of the Unity of our Lord, in the same mosque.*

* Hamzé used to live in this mosque, and when Hakem in his promenades went in that direction, Hamzé used to go out of it, and enter into conversation with him, which contributed greatly to give him credit and importance in the eyes of the people.

"Our Lord dismounted from his donkey, and mounted another in front of the gate of this mosque. That marked the changing of the law, the establishment of the dogma of the Unity, and the manifestation of the spiritual law by the ministry of his servant Hamzé, the son of Ali, the son of Achmed, his slave, the director of the faithful, who executes vengeance on unbelievers, by the sword of our Lord, and by the force of the sole power of the One Being, who is without companion. He stopped, or at least appeared to stop (for it must not be supposed he stops or advances, sits down, sleeps, or wakes), he stopped near a milestone. This milestone is the figure of the Divine inspiration; for the milestone helps to find the road, in the same way the Divine inspiration comes from the adorable Being towards his servant.

"He dismounted opposite the gate of the mosque. By that he designated his servant, who is the door of the veils which hide him from his creatures, and who with his aid and by his orders calls men to him; for the Divine inspiration is the sublime commandment, which makes itself heard without

any human or carnal means. In the public place of Raschida, there are three mosques, differing the one from the other in beauty and construction. The loftiest, the most beautiful and magnificent, is the one in the middle, where the great prayer is made on Friday, and where the five prayers are made every day. It is the emblem of the Unity of our Lord, and of the establishment of the Five principal Ministers of his religion.

"This mosque is also the emblem of the Hodja of the Manifestation (Hamzé); and the two other mosques, which differ in size the one from the other, are the figures of the Natek and Asas; for the Natek and Asas in like manner differ from one another. In front of this mosque, is a height difficult of ascent for those who pass over it, and there is no other road to go to Karafa. This is an emblem of the entire separation from the authors of the law, who have only an outward appearance and a false beauty, and it is only by removing them entirely that one can be saved.

"In the same manner, the road which passes over this mountain is hard and rough; yet, at the same time, it is there where the captives are set

at liberty,* which indicates the deliverance from the two religions, exterior and interior—that is to say, the liberty which the Unitarians obtain, in shaking off the yoke of 'Tenzil' and 'Tawil.'"

The above passage alone, would suffice to show that the Druses are as far removed from being Mohammedans, whatever they may outwardly profess, as the Christians. It would be tedious to quote the numerous passages which allegorize the minutest arrangements in the household of Hakem, his public ordinances, his orders for court etiquette, the manner in which petitions should be presented to him, the way in which his public officers should range themselves in his presence, and various details of a similar nature. "All these things which I have spoken of," says Hamzé, "were so many emblems which figured the Unitarian doctrine, and symbols of the dogma which teaches the Unity, making abstraction of every attribute, of Him who is wise and worthy of all praise, who is alone and without likeness."

* The captives taken in war were set at liberty on this spot, which is near Cairo.

CHAPTER II.

Profession of Unitarianism.

The Druse religion stands distinct and apart, the creation of Hamzé; and if in the days of their seeking proselytes, the Druse teachers made use of, and drew testimony from the Koran, it was only to cover their advances in their attacks on the two great parties into which the Mohammedan world was divided; in the same manner, as it will be seen, they made use of the New Testament, to shake the faith of the Christians they were desirous of bringing over to their sect. In the year, Hakem openly countenanced the belief in his Divinity, he granted universal toleration to all religious sects. The Jews and Christians had been prohibited from wearing rings on their right hands. One of the Druse writings alludes to the ordinances which

appeared about this time. It is either Hakem's own composition, or drawn up in his name.

A passage in one of the ordinances declares, that they who wear their rings on their right hand or on their left, are of the same rank and estimation before the Lord; which signifies, says the writer, that the two religions of Tenzil and Tawil, the two sects which acknowledge Mohammed and Ali for chiefs, are equally indifferent and false in the eyes of our Lord. Another ordinance of Hakem enjoins all his subjects, great and little, near or at a distance, to carry arms attached to their girdles, in all places, even in the sanctorium of Mecca itself; which meant, that the Unitarians were called upon to make a public profession of their religion. The skill with which this writer proceeds to encourage all, to declare themselves believers in the Divinity of Hakem, is eminently characteristic. This piece is dated the fourteenth year of Hamzé (422 of the Hegira,) and is entitled, "Exhortation, Reprimand, Reproach, and Instruction;" and though addressed to two missionaries, is intended for general circulation.

The following is an extract from one of Hakem's

ordinances: "Relieve your minds from all fear, drive away terror and alarm, know that the Emir of the Faithful has placed you in a situation, where you can exercise perfect freedom of opinion, disembarrassed of the trouble of maintaining secrecy; so that henceforward, each of you may act sincerely and conformably to his belief, having no pretext or obstacle in your path, for not conforming to the principles to which you are attached, and to the religion which you have adopted. The Emir of the Faithful has overthrown all excuses on the part of every individual, in granting all the object of their wishes. He stimulates each person to declare his belief publicly, without fearing that any one shall molest him, being sheltered under a protection which guarantees the most perfect security. Let him who is present at the reading of this ordinance inform him who is absent, that the knowledge of this law may reach all, and become a subject for meditation, and that its wisdom may subsist for ever."

Then comes the writer's commentary: "Meditate deeply on these words, O! ye to whom I address myself, and understand their full import. When

he says 'He stimulates each person to declare his belief publicly,' what do you suppose that expression signifies? Is it that he stimulates each person to make a public profession of truth and justice, or to make a profession of lying and folly? He adds, 'that the knowledge of this law may reach all, and that its wisdom may subsist for ever.' What do you think he means by these words? Is it not to make known and give publicity to his wishes? Or does all the passage signify nothing? God forbid one should think so of him! When he says, 'that the wisdom of this decree may last for ever,' do you imagine that by this wisdom subsisting, is intended the Manifestation of his commandment (Hamzé), or a public profession of attachment for Abou-Becr, and Omar? When he states that, 'each of you may act sincerely and agreeably to his belief, having no pretext or obstacle in your path, for not conforming to the principles to which you are attached, and to the religion which you have adopted'—what does he ordain by that? Is it to make an open and public profession of Unitarianism, or of the doctrine of Polytheism?

" Observe again this passage, 'The Emir of the

Faithful has overthrown all excuses on the part of every individual, in granting to all the object of their wishes.' Can you suppose that he means by this, that he has overthrown all excuses, and accorded to each man what he wishes, to deceive him and lead him into error, by this order which he has given? Or is all this nothing but rhodomontade? You must admit either one or the other of these last interpretations, or you must hold by the only good and true version. May God soften the unteachable heart, and straiten the days of the unfaithful!"

The concluding sentence resolves freedom of conscience, and toleration of opinion, into an unqualified adherence to the sect of the Unitarians. "Such being the case, and all the world knowing, that the august edict which contains this precious pearl, has emanated from the authority of Him who is most exalted; whoever acts contrary to it, and after having known it, disguises or conceals the sect which he follows, has thrown off the yoke of the faith, has become a rebel, and has abandoned the society of the Unitarians, because he has disobeyed the commandment of Him who is highly exalted, and worthy of all praise and glory."

It would appear by the date of this writing, that for some time even after the disappearance of Hakem, the sect of Hamzé exercised their religion without constraint, and were actively employed in gaining proselytes. They did not, however, enjoy this security very long, for Hamzé himself was ultimately obliged to abscond from Cairo, and hide himself. He devotes an entire treatise to the disappearance of Hakem. It is called "Tract on the Absence."

This is a letter of warning and admonition, dated in the year of Hakem's disappearance, or the year of the Hegira 412, and was addressed to the inhabitants of Syria. The object of this writing is to reassure the Unitarians to whom it is dedicated, and whose faith had been shaken by the disappearance of Hakem; to strengthen them against the persecutions which they might have to undergo, on the part of the enemies of their belief, and to preserve them from the error into which they might fall, in believing that the Divinity, after the disappearance of Hakem, had passed into any other figure.

Appealing to the Unitarians who had subscribed the act of their initiation, he exhorts them to re-

main faithful to their engagements, whatever it might cost them, and not to sacrifice their faith, either to the fear of losing worldly goods, or to the hope of obtaining them. "O you society of the faithful, who profess to believe in the Unity of our Lord, the Master of the day of judgment, who submit yourselves with joy and resignation to all which he ordains regarding you, who believe with a firm faith, that he is the disposer of your spirits and the spirits of all men, you have confessed his Unity, you are bound by an inviolable engagement to serve none other but Him, be on your guard against any doubts which may arise in your minds. Take care not to resemble a man (apostate), who holding in his hand a morsel of aloes (the act of engagement), is induced by his greediness to believe it is sweet and agreeable to eat, and who, when he comes to taste it, throws it away because it is bitter, without reflecting that it may be useful to him."

He then invites them repeatedly to fear God more than man, and to put all their confidence in the protection of the Most High. He shews them that it is only by persecution those can be proved, whose faith is firm and immoveable, and makes use

of this remarkable expression: "Brethren, since you are well assured that our Lord is not really absent from the House, although your eyes behold him not, what then is the obstacle which snatches him from your sight? None other than your perverse works, and your guilty actions." The House which is here spoken of, means the Unitarian religion.

All the rest of this Tract, is employed in reproaching the Unitarians for the weakness of their faith, exhorting them to resignation and submission to the decrees of Providence, and fidelity to their engagements; to warning them against the religions of Tenzil and Tawil, and against the dangers of apostasy; lastly, to retain them in obedience, by the fear of those chastisements, which the Lord on his return, will inflict on apostates. "Brethren," he says to them, "arouse before the apparition of the Figure, (that is to say, the Glorified Humanity of our Lord, which will be manifested on the day of Resurrection), for at the time of his apparition, all worship which will then be offered him for the first time, will be but forced worship. Brethren, he whose worship is forced, obtains no fruit from

it. Brethren, that which was distant from you is now at hand. Brethren, reform the thoughts you have of our Lord, and he will take the veil from your eyes. Brethren, after that the doctrine of the Unity has been manifested, that the Being worthy of adoration has appeared under an external figure, and that under this figure he has received the confession which you have made of his Unity, in offering him with sincere piety, a heartfelt worship, he will not pass from this figure under which he has received your engagements, into any other. If that could be, as some of you may imagine, the worship which you have rendered him would be null and void, and the promises which have been made to you for the day of Resurrection, would be nugatory."

It seems that during the reign of Hakem's son Ali, who succeeded him under the name of Daher, the Unitarians were much persecuted. Moktana Bohaedeen, the chief apostle of Hamzé, and who is the principal compiler of the Druse writings, treats of this in a very precise manner, in a letter dated the tenth year of Hamzé, and entitled, "Reprimands and Reproaches."

He establishes, that "it would be inconsistent with God's justice, if after having made manifest the Unitarian doctrine, as he had done under the figure named Hakem, he was to allow any other figures to succeed it." He goes on to prove, that it would be absurd to suppose that the Divinity had passed into a figure, which persecutes the Unitarians to make them apostatize, alluding to Hakem's son and successor.

"Certainly, each of you, my brethren, abstains from injustice and iniquity, and endeavours to keep himself free from all suspicion of fraud and bad faith. What shall we think, then, of those who attribute these detestable vices and these perverse qualities, to the Creator of all creatures, the Author of all things, who has the heaven and the earth under his power?—who suppose that the Creator has deigned, out of his grace, to appear clothed in the likeness of man, that out of his wisdom he has put himself within their reach, that he has ordained that men should be called to the knowledge of Him, and to confession of his Unity, that his friends, docile and obedient to his call, have acknowledged his Unity abstracted from every

attribute, have earnestly pressed forward to obey his commandments, and to put away from them all which he has forbidden, believing in his signs, listening to his ministers, and submitting to them; and that afterwards, when their hearts had become well-grounded in the faith, and exempt from all doubt and error respecting him, he should manifest himself under another figure, to annul all which he had previously appointed.* God forbid that the Creator, worthy of all praise, and exempt from every attribute, should put his servants to a trial surpassing their reason and intelligence, or that he should use deception towards them,—He who has pronounced malediction against deceivers and the unjust."

After describing the cruel persecutions which had overtaken the Unitarians, the author proceeds—"The Lord Hakem is too exalted to be capable of such actions, and too holy to commit a perfidy so palpable and absurd. He cannot cease to exist, nor does he pass from one place to another. He dwells immutable in the glory of his Sovereign

* According to the belief of the Ismaelis, the Divinity would have passed into Hakem's successor.

Majesty, and distinguished from all around him, by the Eternity of his Unity. He forewarned his followers that he must leave them for a little while, and made them to understand, that his absence was intended as a trial of their faith. They, on their part, deeply convinced of his wisdom, dwell in all patience and hope, ardently expecting the fulfilment of his promises, and supporting with constancy all trials and afflictions."

CHAPTER III.

The Resurrection.

It is invariably laid down in all the Druse books, that from the disappearance of Hakem to the day of the Resurrection—that is to say, until his return to make the Unitarian religion triumphant, the Divinity will never manifest itself under any other figure. The time of the absence of Hakem, is called "the time of Trial," "the Delay," "the Interval."

At first, Hamzé taught his disciples to believe that this absence would be short—not exceeding seven years. "Brethren," says he, "be ye ever ready; do not look upon your present condition as an evil; on the contrary, it is a great good. Yet a little while, and ye shall see the wives of your enemies made widows, and they themselves over-

whelmed with disgrace and misfortune, stripped of their goods and territories, and delivered over into the hands of the Lord. He will reward them according to their evil deeds, and according to the wrong they have done you. As for you, ye will be named kings and princes; ye will be styled shereefs or nobles."

After the first seven years had passed, the Druse writers did not like to hazard naming any fixed period, for the return of Hakem. This latter epoch is called by them "the Relief," "the Manifestation," "the Resurrection." Hakem and Hamzé were to return together. "In that day," says Bohaedeen, "the Lord God Hakem will show himself before all creatures, in his Glorified Humanity, in all the purity of his grandeur, surrounded by a vast company of holy Saints, Angels and Archangels, Cherubim and Seraphim, acknowledging him as their Chief, who is from everlasting to everlasting."

The figure under which Hakem is to appear on the day of his triumph, is called the "Resurrectional figure." It is of the Advent of this figure, to which that dogma alludes, which is common to

Brahmins, Jews, Christians, and Mussulmen—viz., that the Creator will manifest himself at the Resurrection to all his creatures, that he will enter into judgment with them, that the heavens will vanish and the earth be changed. The Humanity under which the Divinity will appear at the last day, is designated by the word "Domicile," or "Place of Abode."

Hamzé thus prays to Hakem—"O Lord, I draw nigh unto Thee; in Thee do I place all my hope of salvation. Keep me not far from Thee. Hasten my entry into the glorious world." Various signs are to signalize the coming of Hakem. The going forth of the armies of Antichrist, which are to be gathered together and proceed from the neighbourhood of Aleppo. The destruction and overthrow of the Caaba at Mecca. Laxity of faith amongst the followers of Hakem, and the few who remain faithful being tried by severe persecution.

"The fulfilment of the promises made to the Saints," says Bohaedeen, "is near at hand, and the day of vengeance against the enemies of the Lord will swiftly arrive. The sign of that will be, the union together of all sects and religions to perse-

cute to the death, the disciples of the Unitarian religion, and the league of all people against them, to cover them with outrage and injuries.

"When you shall see faith become very rare among you, pious men reviled and scorned; when religion itself is made a subject of jest and ridicule: when the earth, wide as it is, shall become too narrow for the followers of the truth, who shall in vain seek in it for an asylum, then know the day of reckoning is at hand. Then prepare yourselves to hear the sound of the cry which shall be the signal of your overthrow, Oh! ye profane and wicked, ye idolaters and workers of abomination!"

The words, "the last judgment" and the "day of Resurrection," signify, according to the Druses, the moment when the Unitarian doctrine will be publicly manifested to all men, when all other religions will be overthrown and abolished, when the doom of believers and unbelievers will be irrevocably fixed, when the Unitarians will enter into the enjoyment of the rewards and recompences destined for them, and when infidels and apostates will begin to undergo the punishment reserved for them. Such is the common idea of the day of

Resurrection, which runs through all the Druse writings.

After the death, or rather the retreat, of Hamzé, the return of that Minister, is made to form one of the events of that great day, and as simultaneous with that of Hakem. Hamzé, in two or three of his tracts, written during the lifetime of Hakem, holds out to his disciples, the hopes of a speedy triumph for their religion over all others. The victorious ascendency of the Unitarians under Hakem, when he shall appear in all his might, was also to be signalized, by their being employed in the highest offices of state, with the ranks of Viziers and Pashas, while Jews, Mussulmen, and Christians, were to be subjected to various distinctive marks of degradation.

When Hakem disappeared, Hamzé led them to believe, that he would shortly come again in Egypt with great power and might, and discourses at length, on the execution he will cause to be made amongst his enemies. Events, however, soon proved the falsity of these expectations; and it is in the writings of Moktana Bohaedeen, who regulated the Druse dioceses twenty years after the

departure of Hakem and Hamzé, that the actual belief of the Druses, respecting the ultimate triumph of their religion at the day of Resurrection, is to be found.

It may be safely affirmed, that they believe in a future triumphant and temporal reign of Hakem, during which the Saints are to share the kingdom with him. There is scarcely one of the writings of Moktana, in which he does not allude, more or less, to the Second Advent. Whether or not he was an apostate Christian, as has been conjectured, is not easy to decide. Certain it is that he draws largely from the inspired writings; and it is remarkable, that the Druse Ockals of the present day are, for the most part, very generally acquainted with the four Gospels.

Many of them declare, that, should they ever be induced to change their religion, they would embrace none other than the doctrines of the New Testament, and join no sect save that of Protestantism, which they admire for its simplicity, and which they are keen enough to perceive, embraces exclusively, the plain and unadulterated precepts of the great Founder of Christianity.

"Watch," says Moktana, "for the hour is at hand, when the cry of the last judgment and the Resurrection shall be heard, when the trumpet shall sound, and the dead shall come forth living from their graves. Brother saints, profit by the time which is left, by the delay which is accorded you, ere the books be closed and the seals be set. In that great and terrible day, the winds of death and desolation shall blow upon the enemies of the Lord. Tempests and earthquakes shall overwhelm them. In that day, the veil shall be removed which conceals the Weli (Hamzé), and all mankind shall be confounded, by the manifestation of the emblems contained in the sacred books, which He explained at the period of his first coming; they shall seek for refuge, and shall not find it. When the sharp and glittering sword shall be drawn from its scabbard, when the earth on every side shall throw out sparks and flame, and dark clouds shall envelope the heavens as sackcloth, then the partisans of defection and apostasy shall be affrighted, at the noise of the sword falling on them like thunder, at the fall and destruction of the focus of incredulity, I mean of Mecca and all its inhabitants.'

"Then, in that moment, the unbelievers and impostors will be cast off, in every region of the earth, the hour fixed by the Divine decrees for their ruin will have arrived, the powers of this vile and abject world will be destroyed. The darkness of ignorance will be dissipated, disclosing the glorious Aurora of Truth and Righteousness. The Sun of religion and the full Moon of perfection will mount the horizon, and Justice will stand forth, uncovered and revealed by the Apparition of the Kaim and the Director (Hamzé), who will arise to distribute retribution to the souls and spirits, which confess the Unity exempt from every attribute, of the Sovereign Majesty of the Lord God, true and holy, Hakem."

Again, in another piece,—"As for us, we belong to the Lord, we put all our trust in Him, we keep ourselves firmly and immoveably attached to the Messiah (Hamzé), to be protected against the terrors of that day, which the tongue must fail to describe; of that day, when our hearts and our eyes will receive their perfect recompence; when our Lord Hakem will reveal Himself to His creatures, in a creature's form; of that day, when all

spirits and souls will tremble for fear, and when our Lord will show Himself in his Glorified Humanity in great glory, surrounded by an innumerable company of Angels and Archangels, and will cause his Unity to be adored.

"All the ends of the earth shall be submitted to Him; all heads shall bow in humble submission before Him; all created substances shall confess that He is the Lord God, most holy, unto whom belong Might, Majesty, and Dominion, for ever and ever!

"Then a voice shall cry, 'To whom belongs the kingdom?' and it shall be answered, that 'it belongs to Hakem, who can neither slumber nor sleep.' The balances will be set, all actions shall be judged, all resources shall be taken away from liars and impostors; the evil and shameful things which were hidden, shall be brought to light and exposed before all eyes, and the true Messiah will render to each soul the reward of its deeds. The upright and just will enter into joy and felicity, as the price of their faith. Then unbelievers will repent of the calumnies which they uttered against the Saints. For the Almighty power shall have been made

visible; Truth shall have been manifested; discernment effected amongst men; the days of trial and tribulation shall have ended; and those who believed, shall hasten to enter into the 'Sanctuary' of everlasting joy, peace, and felicity."

It is the belief of the Druses that Hakem will re-appear, to commence his triumphant career, in the East, in China. During the late war of the English in China, it was curious to mark how earnest the Ockals were in their inquiries respecting that country, and particularly, what was the religion of its inhabitants. To one unacquainted with their hopes and expectations, this anxiety about so distant a region would certainly appear strange and unaccountable.

In a letter entitled, "The Warning and Instruction," Moktana says—"Whither will ye flee, rebels and prevaricators, when the glittering and well-tempered blade shall flash in the East, when He who was veiled and hidden shall appear, to purify the earth, to change laws, to transfer empires, and to exterminate false religions? Ah! what vengeance he will execute, in the places where he once bestowed such great benefits. Then the Director,

the Kaim (Hamzé) will strike the impious with the edge of the sword."

It must always be borne in mind that Hakem and Hamzé are to appear together; the latter, indeed, is invariably called "the Messiah," and is supposed to stand on the right hand of Hakem, in the office of Mediator and Judge. Bearing this in mind, it will not be surprising that the Druse books in many places treat Hamzé in the most exalted terms, and seem almost to give him a more important part to perform than Hakem. Another passage on this subject will suffice, from a letter entitled, "Distinction between obedient Unitarians and Apostates." After having denounced the destruction of Mecca, as one of the signs preceding the Resurrection, he thus continues—"Then will arise the Sun from which the moons derive their light; then will He appear, who, in all revolutions, and at all epochs, has been the Imam of mortals.

"Believers, by their faith in the dogmas of truth, will ascend to the loftiest places; but those who have rejected it, will fall into the lowest depths. The Resurrection will give to all souls a just retri-

bution. Truth and justice will arise, at the apparition of the Kaim and Director. The souls of those who have perished by a violent death, will then demand the reasons of the afflictions and penalties they endured, when they were humble and submissive, after having been previously strangers to the truth. And then the religion of the Unity, the confession of the Divinity, the doctrine of an humble submission and of a patient and enduring faith, will enjoy a Glory and a Splendour, such as eye hath not seen, ear hath not heard, nor has it entered into the heart of man to conceive."

CHAPTER IV.

Manifestation of the Divinity in human form.

God has appeared in the human form, nine different times. The names of the personages by whom the Deity "was clothed upon," are,—Albar, Abou Zachariah, Alya, Moill, Kaim, Mansour, Moezz, Azeez, Hakem. The whole, with the exception of Albar, posterior to the time of Mohammed, and the five latter Caliphs of the Fatimite dynasty which reigned in Egypt. Hamzé, however, gives his disciples to understand, that there had been many previous manifestations of the Deity, though not amongst the present race of mankind.

In a letter entitled, "The Cause of Causes, and the Treasure of those who have believed," he thus speaks of himself:—"It belongs to me to correct man, to condemn the doctrines which they profess,

or to approve their words as agreeable to the truth. For I am the Chosen of the Lord. He formed me out of his brilliant light, before there existed place or power, or genii or men, that is to say, seventy generations before he created Adam the rebellious, and Adam the forgetful; each of these generations consisting of seventy weeks, and each week of seventy years, and each year equal to a thousand years as at present counted. Throughout all these generations, there is no epoch in which I have not called the creature to the confession of the Unity of the Lord Most High, and worthy of all praise, speaking under different forms, and different names. Some listened to my preaching, and embraced the dogma of the Unity, and of the worship of the Lord; others refused to acknowledge him as their King, despised his grace, adored idols, and associated other beings with his Supreme Majesty."*

At the first manifestation of the "Universal

* He promises at the end of his letter to give ampler details, at another time, of the names under which he appeared to the Pre-Adamites, as well as those under which God appeared to them; but either the promise was not fulfilled, or the writing has been lost.

Intelligence," (Hamzé), among men, he was known under the name of "Alsafa," and also that of "Shatneel." Two ministers were given him, to be subordinate to him, and these, by their disobedience, acquired the names of "Adam the rebellious," and "Adam the forgetful." It may be as well to observe, that the name of Adam which here occurs, has nothing whatever in common with Adam mentioned in Genesis; for the Druses utterly reject the idea of the descent of mankind from a single pair. Contemporary and simultaneously with the first manifestation amongst men of the "Universal Intelligence," the human form in which the Deity "was clothed upon" was called "Albar."

In a book called "Division of the Sciences into different classes," written by Ismael, son of Mohammed Temeemi, second Minister in the Druse Hierarchy, he says on this subject, "Those who believed in Albar through the preaching of Adam Alsafa, were called Binni Ullah, or the sons of God. The Lord, whose greatness is to be praised, and his name glorified, walked amongst them in human form, accommodating himself to their ways and manners; but, when wanting in fidelity, they

strayed from the truth, and from Him who was its organ (i.e. the "Universal Intelligence"), and wished to join their own perverse inclinations with the profession of religion, the Lord withdrew Himself on account of their evil works, and caused Noah to appear in the midst of them."

The author then goes on to speak of the successive missions of Noah, Abraham, Moses, Jesus, and Mohammed, and of the times which followed, down to one of the descendants of Mohammed, the son of Ismael, and adds, "The wisdom of the Lord did not permit him to manifest himself amongst those people, because they were as dead."

This piece is conclusive, that, from the age of Adam Alsafa, and the disappearance of the figure named Albar, until the end of the reign of the doctrine of Mohammed, there was no manifestation of the Divinity; but to the period of Mohammed, succeeded, according to the system of the Batenians, a new age—that of Mohammed, son of Ismael, the founder of their sect, which is synonymous with the Ismaelis. This Mohammed, is the second of the seven Imams, who are the ancestors of the Fatimite Caliphs.

It was in the time of the third of these Imams that the Divinity, according to the Druses, manifested itself under the name of Abou Zachariah; and, under the fourth Imam, there was another manifestation, under the name of Alya. In the time of Abdallah, the famous author of the Ismaelian code of instructions, the Lord appeared under the name of Moill.

During these manifestations, the Deity displayed no outward power or authority; but in the garb of poverty and humility, taught the truth to a few chosen disciples. The five latter manifestations, as has been observed, were in the persons of the Fatimite Caliphs, concluding with Hakem-biamar Allah, when it appeared with all the appurtenances of royalty.

In the treatise of Temeemi, above alluded to, the following passage occurs, which will explain all that is requisite on the subject for our present purpose.

"Our Lord Albar, having concealed himself, from the time of Adam Alsafa, 'the Universal,' men fell into incredulity, and followed their vain imaginations. The name of our Lord, and of the knowledge of him, remained obscured. None were

permitted to seek him. The darkness continued until the appearance of our Lord, under the figure of Kaim.

"Then the figure was visible, but the dogma of the Unity was as yet undisclosed, from reasons dictated by profound wisdom. None of those who believed in that dogma were able to profess it openly. It remained a secret in their hearts. It was the same during the reigns of Mansour, Moezz, and Azeez. But at the commencement of the reign of our Lord Hakem, (for they all make but one), He revealed His wisdom. When our Lord Hakem began to appear, as the figure which enclosed the Unity, the mystery was brought to light, and public profession of it allowed in his presence, without danger and without reproach."

Such is an abridged explanation of the various personifications of the Divinity, of which traces are to be found in the Druse books. These personifications are called apparitions, joined to the epithets Divine, Human, Royal, Celestial, and Sublime; for in the style of the Druses, the kingdom is the sublime doctrine of the Unitarian religion, the same as in the Gospel, the Kingdom of Heaven is the doctrine of

Jesus Christ, and the children of the kingdom, the disciples of that doctrine. The human figures under which the Lord appeared are sometimes called "places and envelopes," but it is essential to observe, that these figures must not be confounded with the Humanity of the Lord, which amidst all these changes is always the same, and inseparably participates in all the majesty and immutability of the Divinity.

The idea of the Druses is, that the Lord's Humanity is coeval with his Deity; and though for a time it was "*clothed upon*" with the flesh, its incomprehensible and ineffable essence remained ever the same; and thus, if a Druse Ockal be asked whether he believes that God became flesh, he scouts the idea as impious and absurd, because in his mind he draws this nice distinction, that God did not *become* flesh, but *assumed the veil of the flesh*, in the same way as a man putting on a robe does not become the robe.

A few quotations from their books on this subject will not be without interest. The second Minister, Ismael, son of Mohammed Temeemi, thus expresses himself: "Praise be to Him who is external from

all eternity, who has manifested Himself, without its being possible to fix any limits to the antiquity of His existence, or to attribute to him any beginning. He is worthy of all praise and glory, and far above all ideas which men can form of him. He drew near unto us, by taking upon him our form and fashion. He walked amongst us acting as we act, in order that our understandings might comprehend him.

"But we must not say that this human figure which he assumed, was himself, for this would be making him subject to the limits of space. He is far too exalted in glory for that, and infinitely superior to such an idea. We can only say, that he is that figure, inasmuch as he concealed himself under that semblance, in order that he might approach unto, and become familiar with us, but without attributing to him either limits or resemblance, or any relations of conformity.

"It is the same with regard to that figure, as of a misty vapour on the surface of the earth, which sometimes has the appearance of water, but when one approaches it, it is found to be nothing. In like manner, when you behold this figure with the

eyes of the body, you take it to be a figure like your own; but when you approach it with the eyes of faith, you no longer find a figure, but the Deity in it.

"This exterior figure which we have seen, may be compared to that which happens when a man looks at himself in a mirror. He sees a figure resembling his own, without however being able to touch it, to understand how it exists, or define what it is. If he seeks to touch it, he touches but the shadow of his own figure, if he alters the position of his figure, that also appears to change. If, on the contrary, any thing affects his sight, he no longer beholds his figure aright. In the same way, those who regard the Human figure of the Lord, see it differently, according to their degree of understanding, and of the knowledge they have of the truth."

"Beware," says Hamzé, in a piece written under Hakem's inspection, "of saying that our Lord is the son of Azeez, or the father of Ali; for our Lord, worthy of all praise, is always the same in every time and in all ages. He appears in a carnal figure and under a human form, when and where he

pleases. The Cause only is seen in the midst of us; and, according to change of circumstances, a different figure appears; but ages on ages change nothing in Him. Praise and thanksgiving be unto our Lord, for this manifestation of the Light of Lights. For he has conferred on you and on us a most especial grace, in that He has shewn himself to us in a human form, to the end that we might know in part his Humanity. The true nature of the Divinity of our Lord can only be conceived under a figure of the imagination, not real and substantial. But he has shewn us the veil under which he is concealed, and the Place out of which he speaks, that he might be adored under the form of a sensible and external being, all out of His great kindness and mercy towards mankind.

"Worship and adoration are due in all times and ages to this Place, which we see, which we perceive, which we handle, and to whom we speak, and whose words we hear; and if any one should say, 'How can we hear the words of the all-powerful Creator through the medium of a carnal body, or behold His substance under figures?' we reply, by the grace and with the help of our Lord.

"All of you, whoever ye are, whether Mussulmen, Jews, or Christians, believe that God spoke to Moses out of the burning bush, and from the bosom of Mount Sinai, which is a hard and inanimate rock. You have even given to Moses an epithet which means, 'he who converses with God,'* on account of the words which he heard proceeding from that bush and rock. On this point you are all perfectly agreed. You admit that our Lord is a king, and that whoever holds empire over a mass of men, ought to have as much understanding as all his subjects put together.

"Now, our Lord extends his empire over countless numbers of men, and surely his excellence cannot be put in comparison with a bush or a rock; therefore he is infinitely more fitting than such substances, to be the medium of communication between the Creator and mankind, and to be the veil beneath which he conceals himself from their looks. When we hear the words of our Lord—Glory be to his Name!—we say, 'The Lord said this and that;' not as when Moses heard the voice out of the burning bush, and said, 'I heard from the

* In Arabic, *Mousa Keleem Allah.*

Lord such and such things.' We have just remarked, that our Lord unites in himself all the understanding of all the people in his dominions. This bush and this rock, on the contrary, could neither hear nor understand anything of what God said. He who hears and understands what God says, is surely more worthy to be the instrument through which God speaks and acts, than an inanimate piece of matter. If a bush serve God as a veil, a reasonable creature is surely more worthy to be made use of as a veil by Him.

"When I say, 'I put my trust in the Lord,' I mean to speak of the Divinity of our Lord, to which the utmost stretch of thought cannot reach, which the mind and imagination cannot grasp. There is no living mortal with whom He is not present, though not seen by him. All hidden things are plain in his sight, and He knows the inmost secrets of the heart. He is too great to be either deceived or understood. When I say, 'I supplicate his aid in all things,' I allude to his Humanity, which is 'the veil' under which he hides himself from our eyes, 'the Place' from which he addresses his words to us,—that is to say, to this

Human figure which we behold. If it shall be objected, that the Creator could not hide himself in the human form, because then he would come within the cognizance of our senses; we reply, Mussulmen, Jews, and Christians all agree that the Creator is not cognizant to the senses; yet they say that he dwells in the heavens, that he is seated on a throne, that he concealed himself in a bush, and spoke out of a rock. Certainly, then, we, with much greater reason, attribute to Him the veil, of man, who is his Vicar on earth. This is a reasonable and demonstrative argument, which our adversaries can in no way refute or subvert."

CHAPTER V.

Mystery of the Incarnation.

THE following passage, notwithstanding the obscurity of its style, is extracted from a prayer of Hamzé. To anticipate a little, it may be as well here to observe, for the better understanding of this composition, that the Five principal Ministers of the Druse religion are (the same as Hakem himself), entities of a superior order, who, under various figures, appeared in the world in all the epochs of the Divine manifestations. Throughout all the Druse books, there are running commentaries, explanatory of the mystical allusions of certain words in the text. These explanatory expressions will be put between brackets.

"In thy name, O God, worthy of all praise, whose throne (Unity) is eternal, whose power is

without bounds, Light of lights, who existeth in every spot and throughout all space, Creator and Author of all things, prime Source and Fountain of causes (the causes are the Five principal Ministers); Holy, holy, holy, O Thou whom the souls (both good and bad) confess to have been adored before ages were, in a past eternity. Master of the most exalted lights and of the eternal elements, (the light and the elements are again the Five Ministers).

"Thou art the Being who possessest sole and eternal glory, whose Essence is One, whose existence is without limits, who art exempt from all qualities (under which he has appeared externally), Creator of all human beings in their first origin, who makest known unto them thy person (Humanity) as thou seest fit; who ordainest the truth, who callest not men to a mere nothing, (that is, to the worship of a Being who exists not), who hast manifested thyself externally, to give men an irresistible proof of thy existence; and who existed at the same time internally, in a manner which the senses cannot grasp, (the Divinity), who hast manifested thy power (his

Humanity) in the world, so that each might perceive, according to his degree of purity, as one looking at his face in a glass.

"Thou art worthy of praise, who hast willed and who hast created men, who took upon thyself their form and fashion, that they might believe in Thee with a firm and unshaken faith, who drewest nigh unto them in their likeness, that they might know Thee as thou art; for they were utterly incapable of comprehending Thee, (if he had not manifested himself), and all the force of the human intellect would never have reached to the knowledge of Thee.

"Thou whose name is greatly exalted above all other names, great hath been thy mercy towards thy creatures, in that thou hast graciously manifested thyself amongst them, in an outward and a perceptible form, and hast revealed unto them the true worship, which a worshipper (Unitarian) should offer up to the adorable Being, through the one Mediator, the first Minister (Hamzé, or the 'Universal Intelligence'), and through obedience to his Ministers (the four Ministers). Exalted be thy glory (the Divinity), which existed before the

worlds were, for Thou hast existed in thy Humanity in all times and ages, yet humanity cannot circumscribe Thee, nor impede thy omniscience; subsisting internally when Thou dost manifest thyself externally, unapproachable and unfathomable in thy wondrous mystery!"

This means, though God manifests himself in a sensible manner, he remains, nevertheless, by his essence, incapable of falling under the senses; and that this quality by which he is inaccessible to the senses, suffers no alteration by his external and sensible manifestation. It is in the belief of these two propositions, apparently irreconcileable, that the merit of faith consists.

Hamzé, in another place, says: "Our Lord is inseparable from his Humanity. One might compare Him—I speak of what appeared externally—not of his true and real essence, which the mind cannot grasp, nor the heart conceive; but merely suggesting a comparison within the reach of our faculties, so that the brethren may know in part the power of Our Lord: one might compare Him to a corporeal being gifted with speech, in whom a subtle and refined spirit is united to a gross

body. He has an understanding by which he directs his actions, and he knows each object his understanding has in view. Other men do not know his understanding; they neither know its seat nor its real essence; they can only judge of it, as it displays itself outwardly. No one can say that the understanding appears otherwise, than through the medium of the body.

"In the same way, Our Lord makes known to us his Divinity, by the external organ of his Humanity. He speaks to us under a form like to our own; for without that we could neither know Him, nor conceive of Him. He has, therefore, shown us his human body, for the sovereign majesty of the Divinity cannot be brought to our eyes; one can neither define it by the How or the Where. He knows your thoughts before they arise in your heart. Glory and praise to Him for ever and ever."

"Should any one," says Bohaedeen, "object to me—'if you count the human manifestations which have occurred in past ages, you multiply the Divinity, and you fall into the error of polytheism; and if, on the contrary, you deny them, you reject

an acknowledged truth, and reduce God's existence to nothing: explain this satisfactorily'—I will answer him, that the dogma of the Unity of Our Lord, whose power is all glorious, is not a thing the truth of which can be perceived by the outward eye, or capable of being expressed and explained by words; but he who has received grace from above to know the Unity of Our Lord, he it is who, gifted with understanding, applies his thoughts to the dogma of the Unity in all its pureness, whose spiritual eyes, having the veil of blindness removed from them, contemplates the Oneness of the Divinity without accessory and without attributes. Enjoying peace of mind, he is equally free from the error which strips God of his reality, and from that which likens him to his creatures, and makes him subject to the limits of space."

Again, another Druse writer thus expresses himself: "We have already remarked that the Lord, whose name be praised, is supremely just. He is infinitely exalted in glory and greatness, above what the impious say of him. Now where would be his justice, if, as the polytheists say, He sits on a throne above the seventh Heaven, and at

the same time imposes on us the obligation of knowing and serving him? Can any man know what is behind a dead wall, unless the object is shown to him so as fully to convince him of its existence? The Lord forbid that we should say of him that he has mantled himself in secrecy, and imposed on us the duty of knowing and serving him. On the contrary, the Most High God has shown himself under the human figure, which is like unto our own, inasmuch as it is of the same nature, and corresponds with ours: another argument which might be used, is this, that man is the main object of the Creator in all his works, for everything in the world, great and small, superior and inferior, is for man, and has been especially created for him. Since, then, it is universally acknowledged by all who are gifted with knowledge and discernment, that man is the most perfect of all works in the creation, it was befitting that the Creator, whose power be glorified, should choose the most exalted work to serve him as a veil. *He took for a veil the most noble of his creatures.*

"Again, all men whatever agree that the Creator is all-powerful; but where would be His power, if

he always remained concealed without ever manifesting himself? Would not that be a token that He had not the power of manifesting himself? If, on the contrary, He was ever manifest, assuredly it might be thought He could not conceal himself. In the same manner, if in all the manifestations, he had appeared under one and the same figure, and in the same condition, that would be another mark of his want of power.

"What is then the God of those people, who pretend that God is hidden and cannot manifest himself? Want of power is not an attribute of Him who is all-powerful. But the Lord, whose name be praised, is the God of the first and latter ages. Powerful and unapproachable in his mystery, yet has he manifested himself at various times under different figures. For God, whose glory is infinite, has appeared externally in the body, in the age of infancy and manhood; attacked with infirmities like as we are, so that no deficiency might exist in this respect, showing this very weakness, as an effect and proof of his love and power.

"Consider, moreover, if God had always re-

mained hidden, without ever manifesting himself, one could never have known the Adorable Being with any certainty, nor have comprehended who he was, whom the ministers preached. If, on the contrary, he were ever present to our view, without secrecy or concealment, all mankind would have been of necessity forced to adore Him, and it would have been impossible for them not to have done so.

"All the inhabitants of the earth would have been alike in this respect; there would have been, and could have been, no differences of religious opinion. But that itself would have been, in regard to God, a mark of impotence in the creation, because all men would have been equal in knowledge, or would have been Unitarians. Men would have been bound down by an irresistible necessity, and an inflexible decree of fate. There could have been no rewards and punishments, because he who acts by necessity, deserves neither the one nor the other; but God permitted learned and ignorant, perfect and imperfect, all things with their opposites, that His infinite wisdom might be made apparent, that the Adorable Being

might be known with certainty, and that all the ministers (the five Ministers) endowed with grace and favour, might be manifested.

"Again, it is well known, that if a child was born of deaf and dumb parents, and never heard other persons speak, it would also grow up deaf and dumb; and if we ascend from effects to causes, we must of necessity arrive at one author of all things, beyond which there can be no other cause, and further than which we cannot go. A figure must proceed from a figure. It is certain, therefore, that the Creator, whose name be ever glorified, has ever existed throughout *all preceding eternity, in a human form, and that he has formed man after His own image, to be like unto Him.*

"In all knowledge, sciences, or arts whatever, if you would ascend from effects to causes, there must absolutely be a limit or boundary at which you must stop, and this limit or boundary is our Lord, glory and praise be to His great name. The proof of this is, that there is no man on earth who invents an art of himself, and who has not been preceded in this same art, or an art like it, by some other. In like manner, all things proceed from one great

origin, to which they ascend and stand related, and this origin is the Creator, whose glory is infinitely exalted above all that the impious say of Him."

Such are some of the principal texts in the Druse writings, which concern the person of Hakem, and of his union with the divinity.

Some idea may be formed from these passages, of the teaching of the first founders of the Druse religion, with regard to that dogma which must be considered as the main and essential point of their doctrine; the *résumé* of which is, that the divine and glorious Humanity of the Lord is one and ever the same in its various manifestations, although appearing under different figures; that the Lord and the human figure which serves him as a veil, are so united, that the words and the actions of this figure are truly the words and actions of the Lord; that the merit of faith consists in believing that the Lord, in making himself accessible to the senses by this figure, which serves him as a veil, does not the less cease to be infinite, incomprehensible, and inaccessible to the senses, since, notwithstanding his various manifestations, mention cannot be made, with regard to

him, of either time, limit, or numbers; that the divine and glorious Humanity of the Lord is anterior to all created substances, and is the prototype of the human form; that the manner in which men behold and appreciate the carnal figure with which the divine Humanity is "clothed upon," is proportioned to the degree of purity and faith in each, and to his advancement in the knowledge of the Unitarian religion; that it was necessary that the Divinity should be manifested under a human form, in order that men might be in a situation to acquire a firm and full conviction of His existence, and to the end that Divine Justice might reward those who believed, and punish those who disbelieved; but that these manifestations had something in them, at the same time mysterious and incomprehensible, in order that faith might become a merit, and the result of a free acquiescence of the spirit and mind of man, in the truth; finally, that the last manifestation of the Deity, under the name and figure of Hakem, is the most perfect, and the one, of which all preceding manifestations were but as the prefiguring shadows and types.

CHAPTER VI.

It is not sufficient, in order to be a good Unitarian, to know and to confess the dogma of the Unity of God, that of His manifestation under the human figure, known as Hakem, and to recognise in him a real and sensible existence, abstracted of every attribute; it is necessary also to know the Ministers of the religion, and to yield the respect and obedience due to the rank which they occupy. The necessity of this knowledge is repeatedly inculcated in the Druse books.

Hamzé, in a treatise written in the second year of the Druse era, before Hakem's disappearance, and destined especially for the instruction of female Unitarians, thus expresses himself:—"If any one amongst you should say, 'I have confessed the Unity

of our Lord, I never cease to make profession of it, and I have no need of a mediator;' the path of truth is closed to such a woman. Have you not heard in your medjlis (meetings), in the medjlis of wisdom, what is said of a candle, which in its complete state, represents the Unitarian religion, but when the different parts which compose it are separated, it no longer forms a perfect candle. One may call the wax, the wick, the flame, the candlestick, by their different names, but one can no longer employ the word candle; on the contrary, when all these parts are united, then a complete candle is formed.

"Learn, society of female Unitarians, why this allegory has been proposed to you. It is to teach you, that you cannot possess the knowledge of the religion of the Unity, but in knowing all the Ministers of religion."

Ismael, the son of Mohammed Temeemi, the second Minister, has composed a treatise expressly for the development of this allegory, entitled, "Treatise on the Candle; application of this emblem to the Unitarian doctrine." Hamzé, as has been observed, was of the sect of the Ismaelis or Batenians; and his system bears evident

marks of the source from which many of his ideas spring.

The Ministers, in the Unitarian religion, may be considered either as purely spiritual beings, or as united to a soul and a body, and becoming actual personages. Under the first point of view, they bear always the same names; under the second, their names vary at the different epochs of their manifestation.

The first of all these Ministers, the only one whose creation is the immediate work of the Divinity, is the "Universal Intelligence." He contains in himself all the dogmas and all the truths of religion, which he holds direct from the Divinity. All those truths which the other ministers and believers possess, are but emanations from the "Intelligence," impressions produced by his action and influence.

The second Minister, is called the "Universal Soul." The "Soul" proceeds from the "Intelligence" by a sort of emanation. She holds the rank of a female in relation to the "Intelligence," but the rank of male with respect to the inferior ministers. The other ministers hold their existence

from her, by the prolific operation of the "Intelligence." Inferior alone to the "Intelligence," she is far elevated above all other created beings.

The third Minister is the "Word," produced from the "Soul" by the "Intelligence."

The fourth Minister is the "Preceding," produced out of the "word" by the operation of the "Soul."

The fifth Minister is the "Following," produced by the "Preceding," and holding from him all his powers, for the production of the inferior ministers.

These Five, form the Hierarchy of the superior Ministers in the Druse religion. According to the system of the Batenians, there were on earth five Ministers, or five orders of corporeal ministers, existing in a sensible manner;—the Natek, or prophet, the Asas, the Imam, the Hodja, and the Dai; and these corporeal ministers, *answered to five* unseen celestial or spiritual ministers, inaccessible to the senses.

Hamzé borrows from this idea, but so far alters it, that the Five superior Ministers of his religion, are not like those of the Batenians, inaccessible to

the senses, but are personified in human figures. Determined to place himself on a ground distinct and separate from the Mohammedans, of both sects, he denounces the ministers both of the Sunni and the Schiis, and also of the Batenians themselves, as ministers of error, including in this anathema Mohammed the Prophet, Ali, Abou Becr, and Othman.

The primitive production of the Ministers, is one of the essential dogmas of the Unitarian religion, and that on which is founded the order of their Hierarchy. The matter is fully treated of, and largely developed by Hamzé in his work entitled, "Truths revealed," written in the second year of the Druse era; at which time, he appears, from the number of his writings, to have been unceasingly occupied in drawing up the system of the sect he was aspiring to found. This treatise contains an account of the origin of evil, and indicates the existence of two conflicting principles.

"The Creator," says Hamzé, "worthy of all praise, produced out of his brilliant glory a pure and perfect figure, which he called the 'Intelligence.' He also called it the 'Cause of Causes.'

This 'Intelligence' is perfect in faculty, complete in action, powerful in motion; it is the principle of the point of repose (i.e. the Unitarian religion), subtle, diaphanous, and governing all things, worldly and celestial. Our Lord Most High said to the 'Intelligence,' 'Advance,' that is, 'Come adore me and confess my Unity.' This Being advanced with obedience and humility, towards these two things, the adoration and confession of the Unity.

"Our Lord then said to him, 'Retire,' that is, 'Keep far off from thee whoever associates with my worship, any besides me, and whoever adores any other but me.' This Being retired accordingly from both these things. Then our Lord sware and said, 'I swear by my glory, by my sovereign and exalted Majesty, no one shall enter into my garden, that is, my alliance, but by thee and thy love, and no one shall be devoured by my fire, that is, the painful observances of the letter of the law, but for having estranged himself from me, and for having revolted against thee. Whosoever obeys thee, obeys me; and whosoever is rebellious against thee, is rebellious against me. I have ordained and

established thee to be the sole means of grace and mercy to all who faithfully serve and believe in me.' The 'Intelligence' having heard these words of Albar* the Most High, and worthy of all praise, regarded himself with self complacency; he saw that there was none like unto him, no rival to dispute the superiority with him, and no equal to be compared with him. He thought that he would be independent, that no adversary could ever oppose him, or dispute his power, and that he should exist through all times and ages, without compeer. But our Lord, whose name be praised, produced out of his obedience, rebellion; out of his light, darkness; out of his humility, pride; out of his wisdom, ignorance; that which made four bad elementary qualities, opposed to the four good elementary qualities, and constituted the Spirit of Evil.

"The 'Intelligence' perceived and recognised, that this was a trial by which the Creator intended to prove him, as a punishment for his having proudly looked upon himself as a perfect and

* It will be borne in mind that "Albar" is the name of the first personification of the Deity.

powerful being. He then confessed his weakness and impotence, demanded to be forgiven for his sin, and prayed the All-wise Creator to give him aid and assistance against his rival, and said, 'There is no other being perfect and all powerful but the Lord God Most High, God of Gods, worthy of all praise, and honour, and glory, without equal or similitude.'

"He begged Him to give him succour against his rival; a Vicarious Being, who might stand in his stead, in all relations with the friends of God (the Unitarians), so that he might avoid by such a means all dispute with his rival, and all approach and assimilation to him.* In accordance with this humble prayer, the Most High formed the 'Soul,' whom he appointed as the Dhoumassa† of the Intelligence, attached to his service and faithful to his orders, and gave him half his power in movement and action. The 'Intelligence' and 'Soul' stood in the relations of male and female; and all

* That is, a Being who should stand in his place in relation to man, and have power to overcome the machinations of the Rival.

† Dhoumassa signifies "one who sucks." The second Minister is thus named, because he receives the knowledge of the truths of religion, directly from the Intelligence.

the ministers are the productions of these two beings.

" Inasmuch as the 'Soul' derives light from the 'Intelligence,' it hears his words and profits by his instructions, and inasmuch as it stands in contact with the darkness of the Rival, it has the power to enter into conflict with, and overcome his cohorts. It knows all his ruses, all the subtlety of his artifices, and the manner in which he insinuates himself. For the Rival is subtle and diaphanous, by his force and influence insinuating himself into the blood-vessels, because he draws his origin and his primitive production from the light of the 'Intelligence,' He is darkness compared with the light of the 'Intelligence,' but compared to all others he is light. Gross in comparison with the etheriality of the 'Intelligence,' but subtle and refined in comparison with the heavy and gross beings of this world.

" When he takes possession of the hearts of believers, if the believer is weak and without that energy, which is the result of faith and knowledge, the Rival never ceases plying him, until he has entirely corrupted him. But if, on the contrary,

the believer is strong in the faith, and well established in the precepts of his religion, he extinguishes the fire of the Rival, by the waters of truth, and the Rival ceases to have any power whatever over him. Then the 'Intelligence' stood behind the Rival, and the 'Soul' before him. But the Rival could make his escape either to the right or to the left. Thus, the 'Intelligence' required an aid which should be on the right of the Rival, and the 'Soul' one which should be on his left; so that the Rival might find himself confined on all sides. Therefore the 'Word' was produced from the 'Intelligence,' and the 'Preceding' from the 'Soul.' The Rival tried to escape from below, but this issue was stopped by the production of the 'Following.'"

Resuming his account of the production of the five Ministers, Hamzé thus expresses himself:—"Thus our Lord produced from his glorious light the 'Universal Intelligence.' From the light of the 'Intelligence' he produced the 'Soul;' from the light of the 'Soul,' the 'Word;' from the light of the 'Word,' the 'Preceding;' from the light of the 'Preceding,' the 'Following;' and from the light of the 'Following,' he has produced the earth and

all that it contains: the spheres which make their circular revolutions, the twelve signs of the zodiac, the four elements, and matter, which is the fifth element."*

These Ministers were always manifested under corporeal figures, at each manifestation of the Divinity. They are sometimes called the Signs or the Limits, but generally the former, as appears in the following amongst numerous other passages. "Praise be to God who has established his favourite Minister (Hamzé) to lead men to the confession of the Unity, by means of the 'Signs' which he has caused to appear, that is, the Ministers whom he has instituted.

"Brethren, profit by the warnings given you by

* The above reveries may appear sufficiently absurd, but they are in no way extraordinary. The Persians believe that God created the world out of nothing; that He created the heavens by the agency of spiritual intelligences of the first order, and afterwards the earth through the medium of angels. That a first "Intelligence" created the first heavens, a second the next, and so on, until the heavens were completed. God created "Ten Intelligences," to make use of them in creating the ten heavens. The principle on which they form this strange opinion is, their philosophical axiom, that an individual cause can only produce an individual effect; thus they say, it must be conceived that the heavens and the earth were made successively and by degrees. These Intelligences are, in fact, no other than the Izeds of the religion of Zoroaster, the Æons of the Gnostics, and the *Sephirot* of the Cabalistic Jews.

the Signs of the Unitarian doctrine, for this is the time of salvation. Give us grace, O God, by the mediation of thy beloved one, and of his Ministers, to believe in the Signs of the Unitarian doctrine, and to be humbly faithful and obedient to Thee, and to them, in submitting ourselves to thy commandments." Hamzé, more particularly, is called the Sign, the Great Sign, the Sign of the Unitarian doctrine, the Sign of the Manifestation, the Sign of the Truth. "Lift up your eyes," says Bohaedeen, in a letter addressed to Constantine VIII., Emperor of Constantinople, and to the clergy of his Empire, dated the 11th year of Hamzé, the 7th from the absence of Hakem, and 419 of the Hegira, "and look on the fields, for they are already white to the harvest, and he that reapeth receiveth wages, and gathereth fruit unto life etornal; for the Sign of Unitarian doctrine has appeared, and the day of its manifestation is at hand."

Again, in another place, "Watch, brethren, for the time of the coming draweth nigh; cleave to the faith, and be ye a separate and peculiar people, the Sign of the Truth is about to appear, and the veil which concealed it will be withdrawn.

CHAPTER VII.

Creation and Fall of Man.

The five Ministers, and the three inferior ones, are sometimes called the "Supporters of the Throne of Heaven." In the treatise on the "Truth Revealed," Hamzé thus alludes to them: "The Kaim Alzeman (i.e. the Chief of the Age, or Hamzé), combines in himself the knowledge of the eight, who are the Supporters of the throne of our Lord. This throne is the doctrine of the Unity of our Lord, Most High and worthy of all praise and adoration." "The throne," he says in another place, "signifies the doctrine of the Unity of our Lord, which is a weight too heavy to be borne except by a Prophet sent by God, or an Angel of the number of those who are admitted to His presence. The five Ministers, in the time of Hakem, were impersonated in the following individuals, the same as the Divinity was impersonated in Hakem:

The Intelligence, Hamzé.

The Soul, Ismael son of Mohammed Temeemi.

The Word, Mohammed son of Wahab.

The Preceding, Selama son of Abd-alwahab.

The Following, Ali son of Ahmed, surnamed Bohaedeen."

This latter is the principal of the Druse theological writers after Hamzé.

The figurative expressions under which the ministers are designated in the Druse books, are far too numerous to be quoted. No term is spared to exalt their excellence and grandeur, such as, the "Suns of Righteousness," the "Gates of Wisdom," the "Fountains of living waters," the "Vessels of Salvation," the "Doors of Truth," the "Stars of the Resurrection," &c. Hamzé is called "The Sun of Suns!"

These Ministers are believed to be now standing as archangels, in the presence of the Lord, waiting to be manifested, and to attend Him in His second glorious Advent, to judge the world. It will be worth while, even at the risk of prolixity, to examine the properties and functions of each Minister separately, in order the more completely to understand the Druse Hierarchy.

The First Minister.

It has been shown, that the Intelligence is the first production of the Creator, and, more than that, the sole immediate production of his Almighty power; that the Creator formed him out of his own glorious light; and that it is by his means all other creatures have existence.

In his treatise entitled the "True Relation," Hamzé thus alludes to the Biblical account of the creation of man:—"Sectarians of the vain doctrines of the Nateks (i.e. prophets), and those who follow the teachings of external laws and observances, and the deceitful illusions of polytheism, maintain that the Creator, who is worthy of all praise, created Adam out of the dust of the earth. They quote, in proof of this assertion, the Koran and the Pentateuch. But that is an account which is wholly unreasonable, and utterly inadmissible. * * * *

"God forbid that the Creator, who is worthy of all praise and adoration, should have formed his Vicar and elect, out of the dust of the earth. But even supposing that we adopt this version, and

admit that the Creator formed man out of an earthly substance, stones are purer than earth, water is purer than earth, because it cleans everything, and cannot itself be cleaned; and if we judge according to probabilities, it seems much more likely, that God would have formed his elect out of the most precious of substances, such as diamonds, jacynths, and emeralds. Since, therefore, earth is only alluded to, it is clear that there must be something allegorical in this account of the formation of man, far different from what is known or understood. There are three Adams—Adam Alsafa, Adam the Rebellious, and Adam the Forgetful."

The history of these three Adams is thus spoken of:—"With regard to the second Adam, of whom it is said in the Koran, that he revolted against his master; it is Enoch, the Hodja of Adam Alsafa (i.e. the Universal Intelligence); and with regard to Adam, of whom it is said that he forgot, and that God found no constancy in him—it is Seth. Shatneel (another name for Adam Alsafa) selected both one and the other, to replace himself in the ministry of preaching. Each bore the surname of

Adam, because he established them both as fathers of the Unitarians, and Imams of those who were under them.

"It was he who placed them in the garden. Enoch held the rank of male, and Seth of female.* Adam (the Intelligence) then gave his commands to Enoch and Seth with his own mouth, and took from both of them an oath, that they would adore no other God but the Lord God Most High, the One Sovereign and all-wise Creator; that they would ever be obedient to Shatneel (the Intelligence), who was the Mediator between them and Albar; for at that time our Lord—may his peace and mercy rest upon us!—appeared externally in his Humanity, and in his relations with man, under the figure and name of Albar.

"Our Lord Albar then said to Enoch, 'Dwell in and inhabit the garden, you and your wife Seth—that is, be faithful to the ministry I have confided to you; for the garden means the preaching of the Unitarian doctrine; and eat of all the fruits thereof freely—that is, enjoy the pre-eminence over all

* It has been shown in the preceding pages, that the ministers stand to each other in the relation of male and female.

things. But approach not the tree of the knowledge of good and evil, lest you should fall and become sinners—that is, do not aspire to the excellence and perfection of Shatneel, for by so doing you will break your oath.' But Satan made them go out of the garden, by seducing them from their obedience, and they lost their rank which they held near Shatneel. Satan is not Eblees (that is, the Devil), but a madhoom, who was commissioned by Elbees, who hated Shatneel.

"Satan found Enoch, and fell before him, and worshipped him. Enoch said to him, 'Hast thou repented of thine impiety and of thy revolt against the Imam, and abandoned thy relations with Eblees and his evil ones?' Satan replied, 'I swear by thee and by Albar, that I have only come to give you and Seth, both of you, a piece of good advice, and that on account of the zeal and interest I take in you, and of the great injustice which you are suffering at the hands of Shatneel. I have heard the Lord Albar say, that the Imamat belongs of right to Enoch, and that Seth ought to be his vicar in the ministry of preaching.' Enoch, struck with astonishment, asked Satan if what he said

was really true; who swore that it was nothing but the truth, and that he was acting in the most perfect sincerity. The appetite of his passions got the ascendency, and Enoch was seduced to his fall. Seth also forgot the oath which he had taken. They both ate of the tree, by their revolt against Adam Alsafa. Enoch aspired to a rank to which he had no right, and began to teach strange doctrines. But afterwards, the eyes of both were opened, and they saw their nakedness; which means, the vain doctrine of legal observances, of which Enoch and Seth were the authors.

"Then they began to make themselves aprons of the leaves of the garden,—that is, when they began to perceive the trap which had been laid for them, they endeavoured to hide their external doctrines amongst the Unitarians. But all was of no use to them. It was loudly proclaimed amongst the believers, 'Enoch has revolted against Adam his Imam: Satan has seduced him;' and both Enoch and Seth were driven from the garden,—that is, degraded from the rank which they held.

"They wept and repented of their sin for a long time, until at length Shatneel had compassion on

them, and stood as Mediator between them and Albar, interceding on their behalf. In the end they were restored to their rank, and admitted into favour."

The Universal Intelligence, manifested to men the first time, under the name of Shatneel, and who also bore at that time the name of Adam Alsafa, was to appear, as we have remarked, in all subsequent ages; in each age under a different name, and with different qualities, to exercise the functions of his ministry, in calling men to embrace the doctrine of the Unity. These ages or epochs, of which such frequent mention is made in the books of the Druses, are the different religions, more or less removed from the truth, which have succeeded each other, from the time of Adam Alsafa to that of Hamzé. The legislators, authors of these false religions, are Noah, Abraham, Moses, Jesus, Mohammed, and Mohammed the son of Ismael, to whom the sect of Ismaelis or Batenians owes its origin.

At each new revolution in religion, the Intelligence was present among men, as well as the Soul. But although these two Ministers were amongst

them, men did not know them; the Lord blinded their eyes that they should not see. When Mohammed appeared, the Intelligence and the Soul were more apparent, and even lent him their assistance, to enable him to establish his doctrine, which was to pave the way for the display of the perfect truth. Temeemi, or the Soul, thus speaks of the mission of Mohammed in a book entitled, "The division of the sciences into different classes." It bears date the 3rd year of Hamzé, 410 of the Hegira. It divides science into five parts: two parts have for their object things spiritual; two relate to things temporal; the fifth is the most excellent, it is the knowledge of the Divine Unity. "Then," says he, "came Mohammed, who had for his Asas, Ali, son of Abou Taleb. The degree of knowledge which Mohammed and Ali, as well as the Imams of the Mohammedan religion, possessed of the Unity, may be compared to that degree in the formation of man, when the bones being covered with flesh, the external figure of the man is complete, but wants a spirit

"The wisdom of our Lord did not permit him to manifest himself amongst the people of those days,

because they were as dead, as it is said in the Koran, 'Thou art as dead, and they also are as dead;' which alludes to the Imams of Mohammed's religion, and the men of his age.

"When the figure of man is perfectly formed, it only wants the spirit to make it a living and reasonable being; now the spirit, is the knowledge of the doctrine of the Unity. It is for this that we have said that the Natek and the Asas (Mohammed and Ali), although stronger than those who preceded them, nevertheless knew not the Lord; for had they known him, he would have manifested himself to them, but on account of their erroneous and criminal belief, he remained hidden. Nevertheless, in that age, the Universal Intelligence and his Hodja, accompanied the Natek and his Asas, to sustain their enterprise and support their endeavours, in order to prepare the way for the manifestation of wisdom, and to promote the complete formation of the religion of the Unity, when the time of the Sixth Natek began to appear.

"Almighty Wisdom having then prescribed this measure, and the time drawing nigh when the Lord, whose name be glorified, was to appear in

his royal Humanity, enhanced by the possession of an earthly kingdom, it was necessary that the Universal Intelligence and his Hodja should appear, to support and strengthen the establishment of the Sixth Natek, without, however, for all that, submitting to his law, or in any way embracing his religion."

The Universal Intelligence was present on earth at the time of Mohammed, under the figure of Salman Farési, an affranchised slave of the Prophet, and a Persian by birth. A previous manifestation of the Intelligence had taken place in the time of Jesus.

CHAPTER VIII.

Hamzé, the Messiah.

According to the books of the Druses, the true Messiah is Hamzé, who, while Christ was on earth, bore the name of Jesus, though a different personage from the Natek Jesus, the son of Joseph.

"The religion of Moses," says Hamzé, in his "True Account," "subsisted until the appearance of Jesus, the son of Joseph, who substituted his law for that of Moses, and published his religion. He appointed Simon Alsafa to be his Asas, and established also twelve Hodjas or Apostles, to invite men to obey Jesus, in confessing that he was the son of the Universal Father, that is, the Hodja of Alkaim."

But it is especially in the writings of Bohaedeen, the "Following," that the greatest efforts are made to prove, that Hamzé and the Messiah are one and the same. In the letter addressed to the

Emperor Constantine VIII., before alluded to, and in another addressed to the Christians generally, the following singular observations occur: "Jesus answered and said to the Jews, 'Destroy this temple, and in three days I will build it up.' Then said the Jews, 'Forty and six years was this temple in building, and wilt thou rear it up in three days?' But he spake of the temple of his body. Afterwards his disciples remembered that he had said this unto them, and they believed the Scripture, and the word which Jesus had said."* These three days of the absence of the Messiah, signify, firstly, the epoch of the preaching of the word, preparing men's minds for the reception of the Unitarian doctrine, and instructing them, that the Creator would again manifest himself in the likeness of man.

"Secondly, the epoch of the mission of the Paraclete, which is Mohammed. Thirdly, the epoch of the preaching of the Mehdi,† who called on men to abandon the literal sense of the Pentateuch,

* St. John, chap. ii. 19—22. Bohaedeen purposely omits the words which allude to the resurrection of Jesus Christ.

† The Mehdi or Obeidallah, whose history has been previously given.

the Psalms, the Gospel, and the Koran, and to attach themselves to the allegorical and spiritual meaning, so as by this means, to advance a degree nearer to the pure doctrine of the Unitarian religion. To these three days succeeds the last day; that is, the day of the apparition of the Messiah, or Hamzé. That the last day is but the perfection and completion of the first day is clear from these words: 'His brethren therefore said unto him, Depart hence and go up into Judea that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret. If thou doest these things, show thyself to the world; for neither did his brethren believe in him.* Then Jesus said unto them, My time is not yet come, but your time is always ready;' intending thereby to say, that his day was not yet accomplished, but that it would be, when, as he said, he should come again. By the words—'your time is always ready,' must be understood, that the time of those who know not the doctrine of the Unitarian religion, is always ready.

" The last day, is that in which the Messiah will

* St. John, chap. vii. v. 3—6.

be revealed with great power, as he said to the Jews—' I came down from Heaven, not to do mine own will, but the will of Him that sent me. And this is the will of Him who sent me, that of all which He hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day.'*

"These are the promises which the Lord, the Messiah, made to those who had a pure faith. Already has he accomplished his promise, in showing himself to the disciples of the Unitarian religion, whom he sent forth on the last day."*

Bohaedeen proceeds to prove to the Christians, that all the events which Jesus Christ predicted to his Apostles, had been accomplished in their days, and draws the conclusion that Hamzé is the Messiah of the Christians, in his Second Advent.

* The Arabic words for "raising up," and "sending forth," are identical. Bohaedeen makes use of the equivoque, to apply to the mission of the ministers of Hamzé, the promise made by Jesus Christ to "raise up" on the last day, those who believed on him.

"Thus," says he, "the impostors and false Christs announced by Jesus Christ, are those seducers who, profiting by the temporary absence of Hamzé, the true Messiah, have aspired to clothe themselves with his name and credit, and to hold the rank of the first Minister.

"The persecution of which Jesus Christ forewarned his disciples, saying, that the time would come when they would be persecuted, delivered up to tortures, and be put to death for his name's sake, have had their fulfilment, in the persecutions to which the faithful Unitarians have been exposed from the enemies of their religion. Jesus Christ announced that before the last day, the Gospel of the kingdom should be preached to all nations, and should be a witness against many, when the hour should arrive. This has also been fulfilled, though ye heeded it not, by the public preaching of the Unitarian doctrine, during these last nine years. Lastly, 'the sign of abomination has been set up in the holy place,' an impostor having assumed the rank of Hamzé." (Alluding to Darazi.)

It would be tedious to quote all the citations from the Gospels, which the author of this letter

to the Christians adduces, in order to demonstrate, that whatever Jesus Christ said of himself and his disciples, is applicable to Hamzé and the Unitarians."*

One passage will suffice to expose its style and tendency.

"Woe unto you, O! Christians, for you have incurred a great and heavy guilt, by your perverseness and incredulity. By your corruptness and disobedience, you have followed in the path of the Jews and the Sadducees. Woe unto you! What sin was he guilty of, who laboured to explain unto you the dogmas of the Unitarian doctrine, and of salvation, and who besought you to acknowledge and confess the Lord, the Messiah, who wipeth away sins, and who is to execute judgment and distribute rewards and punishments at the last day? You will yet repent of having treated as impostors the ministers and messengers of the Lord.

"Turn back from your evil doings, ere the day comes, when there shall be no room left for repent-

* This letter was written ten years after Hamzé's retreat, and after the Unitarians had been exposed to the persecutions which were directed against them, in the reign of Hakem's successor.

ance. Can you not bear in mind and reflect on what is read to you on Holy Thursday, after the ninth hour, where it is written, that the Lord, having assembled his apostles, whom you slight and despise, (and who to-morrow will bear witness against you,) said unto them, 'My time is at hand;' and informed them, that Judas Iscariot would deliver him up to the Jews.

"In that hour of affliction, in that moment, sacred only to a chosen few, Jesus took bread and blessed it, and brake it, and gave it to his disciples, and said, 'Take eat, this is my body.' And he took the cup and gave thanks, and gave it unto them, saying, 'Drink ye all of it. For this is my blood of the New Testament, for which *much blood shall be spilt*, for the remission of sins.* But I say unto you, I will not drink henceforth of the fruit of this vine, until that day when I drink it new with you in my Father's kingdom.'

"He said this when his mission was nearly

* Bohaedeen purposely substitutes the above passage in place of the words, "which is shed for many;" because, adhering to the ideas of the Mussulmen, he does not admit that the real Messiah was crucified. He applies to the blood of the Unitarian Martyrs, slain in the persecution, what Jesus Christ said of his own blood. See Matthew, chap. xxvi. 26—29.

ended, after having made known to you that he was about to go out of the world, that is to say, out of that figure which was like to yours, and that the time of his departure had arrived.

" Do justice to yourselves, oh careless and negligent men, and learn to discern what is written in the books which are the object of your veneration, which you read and hear, continually; see what is there said, of the New Testament, and of its excellence; if you are capable of receiving the truth. But hearing, ye hear not, and seeing, ye see not. The Lord says, that what he did, was for the remission of sins, and that he will not do it again, until the day when he shall be in the kingdom of his Father. Now, he has returned to the world, for the remission of sins; he has given his Saints to drink of this new wine, and you have not perceived it. His servant sent you letters to announce his arrival, and you treated them as lying productions, and denied the engagements which you had contracted."

In consequence of this identity of the Messiah and Hamzé, all the names, which in the doctrine of the Christians, apply to Jesus Christ, are always



applied in the Druse books to Hamzé. Hamzé is called "the Word," "the Word united to the Truth," "the Spirit of Truth," which has appeared "for the remission of sins," "the Anointed," "the Hypostasis," or "the Personal Substance," "the Son of God;" Hakem being called with regard to him "the Father." All the manifestations of the Intelligence which have been alluded to, are but the prelude to that which is to take place at the end of time, under the figure named Hakem.

The knowledge of Hamzé, of his eminent qualities, of his greatness, of his power, of the ministry which is confided to him, of his relations with the Lord, and with all the other Ministers and the Unitarians, of his disappearance for a time, of his future return, and coming to judge the world; such is, after the dogma of the Unity of the Godhead, the principal object of the religion of the Druses.

To relate all that the Druse books say of Hamzé, it would be requisite to translate them entirely. All the names and all the eulogies bestowed on the Universal Intelligence, belong exclusively to Hamzé, who is the Universal Intelligence, in the most perfect of its manifestations. The era of the

Druses, as has been already remarked, commences in the year of the Hegira 408, because it was in that year that Hamzé first publicly proclaimed the Divinity of Hakem. The Druse years are called such and such a year of Hamzé, not of Hakem.

The form of engagement which the Druse Ockals subscribe to, on being initiated, runs thus:—"Written in such a month, such a year, of the years of the servant of our Lord, whose name be glorified, of his slave Hamzé, son of Ali, son of Ahmed." The period of Hamzé's public ministry at Cairo, was in the years 408, 410, 411. The year 409 is positively excluded from the era of Hamzé, because during that year, owing to the rash and unfortunate attempt of Darazi, he was obliged to suspend his exertions in gaining proselytes. Nevertheless, it was during this year, that he appointed his Ministers, and perfected his system. Hakem disappeared the end of 411, and Hamzé concealed himself in the beginning of 412.

Notwithstanding Hakem's protection, Hamzé more than once incurred great danger in the pursuit of his designs. Many of his writings are devoted to accounts of his quarrels and contests

with his enemies. One day he was besieged in the Mosque, where he usually resided. This event he thus records: "The Turks assembled round the Mosque, armed with cuirasses, coats of mail, helmets, and plastrons, and with them a multitude of soldiers and people, amounting to nearly twenty thousand men. They employed naphtha and fire, discharged arrows, and hurled stones; in some places attempting to break through, and in others escalading the walls. This attack lasted a whole day, nevertheless, we killed three of the polytheists and wounded a great number.

"The battle, however, began to be too severe for our little troop; they were nearly exhausted, and terrified by the overwhelming power of their enemies and opponents. I then cried out to them, 'O band of Unitarians, let this be the day of the perfection of our religion. Nothing can happen but what God ordains. He is our Lord, in him let us put our trust. Fear them not, rather fear the Lord, if ye are believers. On them! God will punish and chastise them by your hands. He will be your stay. It is he who heals the hearts of the faithful.' Scarcely had I uttered these words,

when our Lord arrived, and made his power apparent before the eyes of mortals. All the inhabitants of heaven and earth were shaken, and thrown down by the thunder of his voice, (this is a quotation from the Koran), and the impious, confused and routed, turned their backs and fled."

CHAPTER IX.

Neshtakeen Darazi, the Calf.

The various quarrels in which Hamzé was continually engaged, the affairs of Darazi, and the severe treatment which the Unitarians met with at the hands of Hakem's successor, all prove that the doctrine of Hakem's Divinity was not at all acceptable to the people at large. The Druses, however, pretend, that there are whole tribes of Arabs of their sect, in the neighbourhood of Yemen, in the Empire of Morocco, and in India, at this day. Some of Bohaedeen's writings are certainly directed to the Unitarians in India, which indicates, that there were in his time, or that he fancied there were, believers in the doctrine of Hamzé in that country. The Unitarians, or Druses, in Syria, may amount to some 60,000 souls, including those

inhabiting the mountains of the Lebanon, the environs of Aleppo, in the Djebel-il-Aala, and the Houran. It is certainly singular, that the name of Druses, or followers of Darazi, should have stuck to the Unitarians, when the very name and memory of that innovator is so abhorrent to them, that they have amongst them, in some of their Halowés, an image of a Calf, (the sobriquet which Hamzé gave him, as will presently be seen,) as an object of contempt and ridicule, and to remind them how studiously they should renounce any admission, that he was an authorized minister of the sect.

This fact has given rise to the report, that the Druses are idolators and worship the Calf. The perusal of the preceding pages, much more of their religious books, will suffice to shew that no charge can be more groundless or unjust, and that however absurd and erroneous in their dogmas, they are much less open to the charge of idolatry, than a large proportion of the Christian world. There cannot be a doubt, that the proceedings of Darazi, on his arrival in the Lebanon, tended to produce grievous schism in the rising sect.

Hamzé had always great influence with Hakem,

and it is not improbable that he suggested Darazi's removal out of Egypt. Whether such was the case or not, it is certain that Darazi had not long settled in Wady Tame, near Hasbeya, before he began to assume an independent position as a religious leader, did all in his power to supplant Hamzé in his superior functions, and succeeded in drawing over some of those whom he had instructed in the doctrines of Hamzé, to look upon himself as the Head of the Unitarian religion. The authorized Ministers, however, are not sparing in their anathemas against him, particularly Hamzé and Bohaedeen.

"The Insolent," says Hamzé, "is Neshtakeen Darazi, who endeavoured to usurp the ministry of the Manifestation, without understanding, and without faith. He arrogated to himself the rank of his Imam, and out of his conceit and proud self-love, held discourses like those of Eblees, for he began to call himself the 'Sword of the Faith.' When I reproached him for his conduct, and shewed him that such an epithet was both false and absurd, inasmuch as *faith* has no need of a *sword* for its defence, but that, on the contrary, believers

need to have the strength and substance of a sword in themselves, he not only refused to give up the name, but to render his rebellion the more criminal, he adopted another name which implied polytheism, for he said, 'I am the Lord of the Directors,' that is to say, 'I am superior to my Imam,' who is the director.

"The bad faith which he exercised in false coining of gold and silver seduced him; he imagined that he might act the same with the religion of the Unity, and that it was also susceptible of falsification. He refused to adore him whom the Lord had established, instituted, chosen, and declared his Vicar in religion, the depositary of his secrets, the director of men to the doctrine of the Unity and its worship."

It appears, that if Darazi, on the one hand, endeavoured to gain adherents by bribery, he, on the other hand, endangered the cause he was sent to advocate, by misplaced and incautious abuse of his opponents. In a letter entitled, "Resignation and Submission," written in the year 409, Hamzé thus states his grievances against Darazi:—"The first thing of which I warned you, was to be on your

guard against Neshtakeen Darazi, as well as his followers, and their criminal proceedings. Know, that Darazi spoke (i.e. announced the Unitarian doctrine) without understanding, (of the Humanity of our Lord), and without knowledge, (of the Divinity). He acted for another object than for our Lord.

"He built an edifice without foundation, and he only met his fate because he merited it, and through the justice of our Lord, who made use of my ministry to effect it. He frequently asked me to communicate to him some of the writings, which I had composed for the Unitarian religion; but I never consented, because I saw in him signs of his wicked end. As it is written, 'Beware that the believer does not read in your face, what is passing in your breast; for he sees by the light of God.'

"The believer, in this phrase, is the Imam, and I am that Imam! God, is the Divinity of our Lord. I regarded him, therefore, with the light of our Lord, and by his grace, and communicated to him nothing of what he asked. Then his pride made him revolt, and he said, 'I am better and greater than he.' He knew not that the one to

whom he alluded is the conqueror, who has help from our Lord, and who when he wishes a thing has only to say, 'Be it,' and it is. Praise be to him who has all things in his hand! Towards him we must return.

"I wrote a letter to Darazi, explaining to him that every exterior thing has an inner one corresponding to it; that there must always be a body and a soul, and that the one could not subsist without the other. 'You pretend,' I said to him, 'to reveal the Unitarian religion, but you have not the power and faculty of doing it; for this ministry contains a body and a soul, and of these two things you possess neither the one nor the other. The soul is the true knowledge, of which you are void, and the greatness of which you do not comprehend. As for me, what I have declared of this true and hidden knowledge is more than you can ever understand, neither you nor all mankind, and that by the grace of our Lord, not by my own force and faculties. To him alone be all the praise and glory!

"'With regard to the body of this ministry, it is the sword (the sword which will make the separa-

tion in the day of the Resurrection), which our Lord has promised to me, and his word is unchangeable. If then you pretend to be a faithful believer, recognise me as your Imam, as you did formerly, so that you may be able to convince the disciples of the Psalms by the Psalms, those of the Pentateuch by the Pentateuch, and the disciples of the Koran by the letter of the Revelation, the disciples of the interior law by allegorical interpretation, and of the philosophers who go by reason, by the divisions of the universe, the planets, and by arguments drawn from common sense, with which they are familiar, in order to let each know the defects of the religion which he professes.

"'In this manner announcing in all purity, the worship of our Lord, the doctrine of the Unity, and separation from Eblees and his companions, without cursing or abusing the Mussulmen, or any others; for cursing and abuse neither add nor take away ought in religion. Speak to all men with the greatest kindness and charity, for our Lord loves those who do good. If you act thus, you will conciliate men's affections and gain their hearts, and their tongues will cease to speak evil of you.'"

These remonstrances, on the part of Hamzé, proved to be of no avail. He therefore procured an order from Hakem for the execution of Darazi and one or two of his principal adherents; the remainder were thrown into prison. It appears that the latter professed their repentance, and entreated Hamzé to intercede with Hakem for their deliverance.

The following is an extract from Hamzé's reply:—"May the Lord lead you to the knowledge of all truths (of which the principal are the essential commandments of the Unitarian religion), and protect you against the seductions of the doctrine of Neshtakeen and his unfortunate associates! I have received your petition, in which you inquire after my health, and beg to be brought to the recollection of the Divine Majesty. He, however, has no need to be reminded of anything. Nothing is concealed from him.

"I write you, therefore, these words, to the end that you may carefully peruse them, and rest with entire confidence on their exact purport, and that you may dwell convinced that the light of the Imamat, and the superintendence which results

from it, cannot be divided between two persons (i. e. between the Imam and Darazi at the same time), because the Imamat is a brilliant and universal light, incapable of division, and which cannot be degraded by any equality, nor deteriorated by any rivalry. There is not one amongst you, to whom I have not given repeated warnings and instructions, to bring him to the doctrine of our Lord.

"Some of you, at first, accepted my advice and invitations, but afterwards fell away, selling their religion and following their perverse appetites. Our Lord executed against them the just vengeance which they deserved, by the sword. We were not guilty of injustice against them; it was they, on the contrary, who were unjust."

It is clear from all the above observations, that Darazi aspired to be looked upon as the "Universal Intelligence" itself.

In various other Druse writings Darazi is designated as "Satan," the "Rival," the "Calf." "Be not of the number of those," says Hamzé, "who have drunk in their hearts, the Calf, by their apostasy; for the Calf is the rival of the Lieutenant

of the Age, who is the superior Chief of all the Ministers, the servant of our Lord. The rival is called the Calf, because he is void of understanding, and petulant in his actions. He has a bellowing; he resembles the Kaim-alzeman, but the resemblance is false and delusive."

Bohaedeen, in a treatise entitled "Distinction between obedient Unitarians and the party of the rebels, sinners, and apostates," in which he warns the former to be on their guard against false teachers, who have corrupted the Unitarian doctrine, and seduced many of the brethren, and intimates to them the approaching return of Hamzé, to make his religion triumphant over all his enemies, thus alludes to Darazi and his partizans:

"When he whom they had received orders to obey (Bohaedeen himself), wrote and prohibited them these criminal actions, they rose up against him in pride and anger, and treated him as one insane. Then the miserable, the perjurer, hastened to collect around him the gross insensates who belonged to him, and swilling them with the impure poison to which they were accustomed, excited them to do violence against the Sheik whom he had sent

to correct them, and they slew him. He whom they took for a pattern ordered them to draw up statements full of falsity, thus making their apostasy evident, by the assistance and encouragement they gave him to lie against God and His friend, in the hope of participating in his profits.

"Thence he returned into Syria, with the basest intentions, seeking to join himself to his fellows in perversity, and summoning them to assist him in his impiety. They all embraced his part, and uniting in disobedience, agreed to form an idol with their hands, and to make for themselves *a bodily calf*, which bellows, to please and lead astray thereby those who embraced their impiety. God bear witness against them, that they have deserted and abandoned the truth, though they pretended to do the contrary."

This bodily Calf is no other than Darazi, whom he holds up to ridicule by that expression. And inasmuch as Hamzé, the real Intelligence, is called in Arabic, the *Akl*, so in derisive contradistinction is Darazi called the *Ajl*, or Calf. And, as has been before observed, the image of a Calf which has been found in some of the Druse Halowés, is an object of

ridicule, not of worship. A perpetual memorial of Darazi's insane and criminal ambition to supplant Hamzé, and a warning to the Unitarians against being again led astray by similar doctrines and pretensions, on the part of any other.

The name Druses is therefore a misnomer, as applied to the religious sect which inhabits Mount Lebanon under that name. Their proper appellation would be, the Hamzéites.

Some of the Ockals, if questioned as to the reason of their being called Druses, will say that the name is derived from the Arabic word "Durs," which signifies "clever, industrious," and that they have been thus called, on account of their deserving in an eminent degree those epithets. Others will maintain, that it is derived from the Arabic word "Turs," or shield, and that they are called the Druses or the Shields, because in the time of the Crusades, they were selected by Nouradeen and Saladin, to watch and defend the line of coast from Beyrout to Sidon.

In fact, there is a degree of mystery about the name, to the world at large, which is rather advantageous than otherwise to the Druses, inasmuch as

it helps to conceal and keep in the back-ground the real name of the founder of their sect, bewilders inquirers, and helps to throw over their religion an air of doubt and uncertainty, which it is their especial wish and desire to encourage.

It has been remarked, that Hamzé was obliged to cónceal himself some time after the failure of Darazi's attempt. This year (409 of the Hegira), is called by the Druses, the year of trial and affliction. The trial consisting, in Hamzé being reduced to teaching his doctrines in secret, and with great circumspection. Moreover, it is wholly omitted in the Druse era. In the year 410, however, Hamzé enjoyed all the power and influence of Hakem.

Emboldened by his position, he addressed a letter to the chief Cadi of Cairo, warning him against meddling with any affairs which concerned the Unitarians. "Take care," says he, "that you never attempt to meddle in regard to the Unitarians, with what does not concern you. You are not competent to do so. If a man presents himself before you in any affair, whether concerning acts of marriage or divorce, wills, contracts, or deeds of

affranchisement, and you learn that he is an Unitarian, send him to me with some of your people, that I may decide his affair, according to the rules of the spiritual law, which has been issued by the Emir of the Faithful; may his peace and benediction be on us!" It was in this year also, that the Ministers of the Druse Hierarchy began to exercise their functions.

CHAPTER X.

Disappearance of Hamzé.

It is not certain what became of Hamzé after the disappearance of Hakem, in 411. He, however, continued for a long time to cherish the hopes of his disciples, by announcing the speedy return of Hakem; which is evident by his "Treatise on the Absence," which was addressed particularly to the inhabitants of Syria. In the writing immediately following this, in the Druse collection, and which is entitled, "Advice and Warning, which cure the hearts of the Disciples of the Truth, of their faintness and bewilderment," Hamzé strives to support the faith of his disciples, shaken by the disappearance of Hakem, and probably by his own.

"Know," he says, "that I am the much-expected Imam. It is by my ministry that men

will receive the retribution which they have deserved. Let not the delay (i. e. the interval between the manifestation of the Unitarian doctrine and the day of Resurrection) make you weak, and despair of your great reward. In the day of judgment, it is to me that men will look for pardon and salvation, in the day when I shall stand up with the sword of our Lord, to render unto all their due; in that day, when I shall execute justice, and avenge you Unitarians, of all your enemies; when I shall load with benefits those of you who have preserved the faith, pure and sincere; in that day, when men shall seek for death and shall not find it; in that day, when the Word shall be planted in all climes, and the impious shall find neither friend nor protector. All this will be done by my hand, and the faithful shall rejoice and be satisfied.

"Know, brethren, that my absence from the midst of you, is but an absence of trial for you, and for the disciples of other religions. Be not seduced therefore from the faith by false and lying teachers, but welcome the four Ministers of God, the Merciful, and gather the fruits of wisdom and

truth, to the end that you may be of the number of those who shall obtain pardon and salvation. Watch therefore, and faint not." "Praise," says Hamzé, in his "Exhortation to be awake," "to him who has created me out of his light, who has given me the aid of his Holy Spirit (universal inspiration), who has favoured me with the knowledge (with regard to superior acquirements, and to the relations which exist between him and his Creator), who has confided to me his commandments (with regard to inferior things), who has revealed to me the secret of his mysteries (in that which concerns objects of high and low degree).

"I am the root of his creatures, distinguished by the gift of his wisdom, and by his blessings. I am the way and the truth. I am he who knows his will. I am the mountain* (because he is the Universal Mediator and Intercessor), the written book† (because it is to him that men must give account), the inhabited house (because he is the Kibla‡ of Unitarians, the Lord of the Resurrection,

* Mount Sinai or Tor, called by the Druses, Djebel Tor.

† The book in which the angels write down the actions of men.

‡ The Kibla means the place towards which Mussulmen turn in prayer.

and the day of retribution). I am he, who by the permission of the Lord, will blow the trumpet* (i. e. the false law). I am the Imam of religious men, the uplifted Ensign, the tongue of believers (because all that they say comes from him, and it is he in fact who teaches them what to speak), the support and refuge of Unitarians. I am the master of the last trumpet (the Resurrection).

"It is by me that blessings are accumulated (these blessings are three; the advantage of being acceptable before God, that of enjoying his presence, and the reward). The greatest of these three is to be acceptable before God; that which gives the greatest pleasure, is the happiness of enjoying his presence; the least, is the reward which God gives. I am he who abrogates all preceding laws, and who

* Hamzé here makes an allusion to a tradition of the Mussulmen, who say that, when the moment arrives for sounding the last trump, the angel Israfil, placing his mouth to it, will call to him all souls from all parts of the world, when they will enter into the trump. That when God gives the order, the angel will blow the trump, and all the souls contained in it, rushing out like a hive of bees, will fill the whole atmosphere between heaven and earth, and seek to unite themselves to their respective bodies. The Commentary, in interpreting the trumpet as the *false law*, seems to indicate that Hamzé intended by that expression to convey the idea, that he, by the breath of his mouth, would scatter all false religion, in the same way as Israfil would scatter souls.

exterminates the disciples of polytheism and falsehood. I am he who destroys the two Kiblas, who abolishes the two laws, and the two professions of faith* (the two professions of faith are, to recognise the divinity in the Asas [Ali], and the divine mission of the Natek [Mohammed].

"I am the Messiah of nations; through me all grace flows; by my Ministry will vengeance fall on Polytheists. I am the consuming fire which penetrates the inmost recesses of the heart. It is I who communicate instruction to the ministers,† who show the way of the worship of the Unity of the Adorable Being, and who will draw from its scabbard the sword of the Unitarian doctrine (in the day of the Resurrection). I am the Chief of the age (the age of the manifestation and triumph of religion), who profess the demonstration (the ideas full of wisdom which emanate from the Divinity, mysterious sciences, and prophetic marvels), and who direct men towards the obedience of the Merciful God."

* The two Kiblas, the two laws, and the two professions of faith, are the Tenzil and the Tawil.

† There are in Arabic four red dots over the word Hodood or Ministers, which signifies that the four Ministers are here alluded to who immediately follow the Intelligence, Hamzé.

The manner in which Moktana Bohaedeen speaks of the disappearance of Hamzé, is too curious to be omitted. In a letter of his, addressed to the Arab Sheiks of Lahsa, and dated the 22nd year of Hamzé (430 of the Hegira), he thus expresses himself on this subject:—" The Chief of the Truth, the Director, the expected Messiah, has appeared to undertake the defence of the most excellent of the Divine manifestations. He has accomplished the testimony due to the truth, with regard to mankind, in appearing amongst them with proofs and demonstrations. He has called men to the doctrine of the Unity of our Lord, the God Hakem, of the Creator of all things created, of the All-Powerful Master and Sovereign of Heaven and earth.

" He has established his witnesses throughout all nations, in sending out ministers and missionaries over the earth, to teach men the doctrine of the Unitarian religion, that none might be able to say,—' Nobody came to instruct and guide us.' Preachers went among them, but few believed. Then, after having finished his work, and fulfilled the mission with which he was charged, he

disappeared, and ascended into the kingdom of his Father, until the end come, when all shall be accomplished."

Bohaedeen proceeds to liken the disappearance of Hamzé to a traveller taking a voyage; an idea which he evidently borrowed from the well-known parable of Jesus Christ:—"A certain wise man prepared to take a voyage into a far country. He possessed great riches, and lands, and slaves. Then he called together his servants, and gave goods and presents to them and all his household, and out of the rest of his wealth he gave charity to all men. But before he went, he cast his eyes on some of his servants, and conferred on them different ranks, according to their several merits and abilities. He chose those who had the most talents, and giving them his orders, intrusted them with the care of his riches and his lands. They received his commands with all humility and obedience, and afterwards applied themselves zealously to cultivate his lands, and to improve the treasures which had been committed to their charge. But forty days did not elapse after his absence, ere all ceased to think of him, or remember his commands,

and forgot the blessings and favours he had bestowed on them."

Some expressions which Bohaedeen makes use of in speaking of Hamzé, would seem to indicate that this Minister, after his disappearance, became in a manner united and identified with Hakem, and is himself the figure under which the Divinity will appear to recompense Unitarians, and punish the wicked and apostate. This doctrine is certainly not that of Hamzé, but it is not surprising that Bohaedeen should try to improve upon the teaching of his master; and as he often wrote expressly to convince the Christians, it is probable he founded this idea on the words of our Saviour—"I and my Father are one;" so as in every way to complete the resemblance between Jesus Christ and Hamzé.*

Second Minister. The Soul, or Ismael, son of Mohammed Temeemi.

The Intelligence, having looked on himself with self-complacency, this movement of pride produced

* A very interesting notice and summary of Hamzé's writings is given by the Baron Sylvestre de Sacy, in vols. ix. and x. of the *Memoires de l'Academie des Inscriptions et Belles Lettres.*

the Rival. The appearance of the Rival having made the Intelligence feel the need of support, God produced from the light of the Intelligence, the Soul. During the first manifestation on this earth of the Universal Intelligence, under the name and figure of Shatneel, or Adam Alsafa, the Soul also took the figure of Adam the Rebellious. The history of his revolt against Adam Alsafa, of his repentance, and restoration to favour, has already been alluded to.*

It has been observed, likewise, that the five superior Ministers of the Druse hierarchy are five spiritual agents,—call them archangels, or by any other name,—existing from the beginning of time, at every age and epoch, and manifesting themselves in the flesh with each manifestation of the Divinity.

The Soul existed in the time of Mohammed, in the personage called Mikdad; while in that of Hakem and Hamzé, it appeared under the figure of Abou Ibrahim Ismael, son of Mohammed Temeemi. He was probably a missionary of the sect of Batenians, before he became Unitarian. Hamzé appointed him to the rank and dignity of Second

* See page 84.

Minister, in the year of the Hegira 409, in a letter from which the following is an extract:—"I put my trust in the Lord; may his mercy and peace be upon us! He is the Author of the Cause of Causes (the Author is the Most High Creator, the Cause is the Intelligence, the Causes are the four Ministers his brothers). These words, Bism-Allah Alrahman Alraheem,* are the attributes of the Cause.

"My brother Ibrahim, may the grace of our Lord be upon you! I have regarded you by the light of our Lord, and by the inspiration with which He has favoured me, and I have appointed you my vicar over all the Missionaries, Madhooms, Nakeebs, Mocassers, and all those who confess the Unity of the Holy Majesty, in all parts and climates of the earth. I have named you the elite of the faithful, the refuge of the Unitarians, the Dhoumassa of ancient and modern knowledge. I have given you plenary power to confirm and to annul.

* The words and letters of this formula, so much used by Mussulmen, according to a Cabalistic explanation of Hamzé, designate the five Ministers; and whenever the Druse Ockals make use of it, which they are very fond of doing before Mussulmen, they lift up their hearts in secret to Hamzé and the Ministers.

You will appoint and remove whom you choose. Whoever disobeys you disobeys me. And he who obeys me, in confessing the doctrine of our Lord, and the religion of his Unity, has attained the last degree (the Unitarian confession), and the most excellent end (the confession of the real existence of the Divinity, joined to his exemption from all attributes)."

Temeemi, in a treatise entitled the "Straight Path," of which he is the author, thus explains his relations with the Intelligence. After having spoken of the formation of the Intelligence, produced directly from the light of the Creator, he adds—"Afterwards, He caused me to be produced from the Intelligence, by the means of His productive force and of his teaching. He (the Creator) spread over me his light and benediction (the light and benediction of the Intelligence). He caused the other Ministers of the religion to proceed from me. The spiritual knowledge and the sublime wisdom which flow from the Intelligence, are an emanation from the Divine Power. I am the Soul, and my rank with regard to the Imam who leads in the right path, is as the rank of the moon towards the sun."

In a very curious piece by Hamzé, called the "Accepted Prayer," there is an eulogy of the perfections of the Intelligence and the Soul; and though conceived in obscure terms, it developes nevertheless the functions and relations of these two ministers. "Praise be to thee, Thou who hast established the Soul to be the cause of the production of all compound matter, such as the spheres (the planets), the opaque bodies (the stars), and the four elements; and who hast made out of the elements the productions of the regions of nature, which were the end and object of Creation; who hast established the conservation of the regions of nature, with a view to the human race, which is nature's most noble and sublime work, and in which is concentrated all that is most excellent in the two worlds (the upper and lower worlds), inasmuch as it is the receptacle of reasonable souls, the subtlest essence of which is to be found in the two Assas (the Intelligence and the Soul); who, by their ministry, hast established the order and government of this world. Praise be rendered unto Thee, who hast founded and established the direction of the inhabitants of the

spiritual and the temporal worlds, on the supernatural gifts which thou hast bestowed on these two light-giving roots (the Intelligence and the Soul); by whose means all blessings are dispensed on the creatures, whether simple (the souls) or gross (all corporeal beings); by whose Ministry has been manifested the dogma of Thy Unity, truly One (the exemption of all attributes in God), and of thy pure reality (of his real existence), a dogma which is neither disfigured by any mixture of that error which would rob thee of thy reality, nor corrupted by any of the consequences attendant on that opinion, which would liken thee to created beings.

"O Thou who art our Lord and our Master, I implore thee, by the great glory of thy power, by the light (Humanity), of thy sovereign majesty (the Divinity), which thou hast in thy great mercy and compassion, accorded unto all things produced (the five great ministers), and created (other beings), to be the stay and support of their existence. I implore thee, by the grace which thou gavest him (the Imam), in granting him a following (the Soul), which springs from him (the Imam),

and which is the figure of his person, to make manifest thy will and thy wisdom amongst all creatures.

"I implore thee, I say, to give me thy grace, that I may perfectly know thee, and strive to obey and to please thee with all cheerfulness and submission, conforming myself in all things to thy holy precepts, and abstaining from everything which thou hast prohibited. Give me strength, I beseech thee, to support with patience all the trials and afflictions which may befal me in thy service, and which are sent by thee in mercy, for the cleansing and purification of souls."

This Union of the Intelligence and the Soul, so necessary for the production of the Ministers, and of faithful Unitarians, is thus expressed in a treatise entitled, "Tinder," which was probably written by Temeemi himself. "To return," says he, "to what we were saying of the flint and the tinder, and to their signification in the language of wisdom. The fire is concealed in the tinder, yet it cannot itself produce any fire. It is only when the flint is raised above it and communicates movement, that the fire shows itself. In the same

way, the flint without the aid of the steel cannot draw fire from itself, or anything else. We say, then, that the flint and the tinder are a well-matched couple, male and female. The fire proceeds from them by means of the steel, which is the medium communication between them, as the coupling of animals produces offspring. The flint is the Intelligence, the tinder is the Soul.

"The fire does not appear in the tinder, but by means of the steel and the flint. In like manner, the Soul produces not spiritual figures, but by the instruction which it receives from the Intelligence, and by the force and impulse given it by the Creator. This operation is only consummated by the influence and aid of the Holy Spirit of the Divinity, as the production of fire is only accomplished by the steel.

"Unitarians, God grant you may be of the number of those who have received a portion of this blessed flame,—of those whose light has shone forth, and is burning brighter and brighter! God grant you may not be of the number of those who have lighted at this fire, and when their light was shining on all around, God removed his brightness,

and it only served to increase their error and darkness."

It appears that Bohaedeen endeavoured to convince the Christians, that Temeemi was Elias and John the Baptist. John, after having suffered martyrdom for his preaching, at the time of the first advent of the Messiah, was to reappear and exercise his ministry at the Second Advent,—that is to say, in the time of the personification of the Intelligence, who is the true Messiah, under the figure of Hamzé. "The Messiah," he says, "announced to the world the return of Elias, who is the same as John who prepared the way of the Lord, and abrogated the preceding laws."

In his letter to Prince Michael, husband of Zoe, daughter of the Emperor Constantine VIII., the following passage occurs:—"All this," speaking of the signs of the latter day, "is nothing else than the announcement of that happy and blessed time, when he will return in the kingdom of his Father; but you hear not, your actions conceal him from you, and you understand not the doctrine of wisdom. He has announced to you that John the Baptist must return before him, but you

harden your hearts and turn aside, that you may not see him.

"He said, 'Verily, verily, I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist, notwithstanding, his brother who is least in the kingdom of heaven, is greater than he.* The kingdom of heaven, the kingdom of the Father, is the manifestation of the Divinity of Hakem, the Unitarian religion. John is the greatest amongst men, yet he is inferior to his brother, who is least in the kingdom of heaven."

Now, when it is borne in mind that Hamzé often styles the Soul, his brother, and that the Soul is the first of his Ministers, it is clear that Bohaedeen means to convey the idea, that John or Temeemi, is the greatest of all the ministers subordinate to Hamzé, but that his brother Hamzé, the Intelligence, who is little in comparison with Hakem, is nevertheless superior to John.

The Soul is to be a conspicuous member of the glorious cortege of Hakem, when he comes to judge the world. There is a book composed by Temeemi

* Matthew, chap. xi. v. 11.

called the "Canticle of the Soul," in which the conquering career of Hakem and the five Ministers is described in glowing colours. The Druses delight to read these poems in their weekly religious meetings. The following verse exhibits Temeemi's office at the Second Advent:—

> Then shall Temeemi's falchion shine,
> Flashing on all below;
> With guiltless wrath the Soul divine
> Shall strike down every foe.

CHAPTER XI.

Third Minister, the Word, or Mohammed the son of Wahab.

The Word is one of the three Ministers added by Hamzé, to the hierarchy of the Batenians. In their system, the "Word," which was synonymous with the "Preceding," was the first Minister. In the system of Hamzé, the Preceding is the fourth Minister. "The Word," being the name by which Christians designate the second person of the Trinity, it is probable that the Batenian doctors borrowed this epithet from the Christian theology. The Word, the third spiritual Minister of the Druses, is the first of the productions which spring from the Union of the Intelligence and the Soul, having been produced from the light of the Soul.

The Druse writings make no allusion to any appearance of the "Word," to the pre-Adamites. It must be generally understood, however, that the other four spiritual beings or Ministers, always appeared under some figure or other, with the "Universal Intelligence," to the races which existed on this globe during the almost countless ages, which elapsed before the creation of man. In the time of Shatneel or Adam Alsafa, the Word appeared under the figure of Seth; in that of Hakem, it appeared under the figure of Mohammed son of Wahab, surnamed Ridha; the dignity of third Minister having been conferred on him by Hamzé, in the year of the Hegira 408.

Hamzé's letter of installation gives a clearer account of the rights and functions of the Word, than is to be found in any other Druse writing. "Praise be rendered, in joy and in affliction, in adversity, and in prosperity, to our Lord and him alone, the Lord who is without a fellow, on the part of the servant of our Lord and his slave, the Kaim Alzeman, the Director of the faithful, who takes vengeance on polytheists, by the sword of our

Lord, and by the force of his authority, to the Sheik Ridha, the glory of the Unitarians, the Evangelist of believers, and their exalted Word, the Dai Abou-abdallah Mohammed, son of Wahab Koreschi. May the Lord grant him success, and direct him in all his paths!

"I put my trust in our Lord Albar, the Wise, the High, the Most High, King of Kings, who cannot enter the mind or the imagination. His name is beyond all description, and cannot be comprehended by the intelligence of mortals. The letters of the word Bism Allah Alrahman Alraheem, are the attributes of the Imam,* his servant. I have regarded with the light of our Lord, and the inspiration with which he has favoured me, and I have discovered beforehand all your secret thoughts, and everything that your outward actions testified. I have never perceived anything in you, by night

* Hamzé repeats this in many places. It will be sufficient to quote what he says in this place: "Bism Allah (in the name of God) is composed of seven letters, which are the emblems of the seven missionaries to whom are distributed the seven climates. Alrahman Alraheem (the Merciful, the Compassionate,) form twelve letters, which figure the twelve missionaries to whom are confided the twelve isles. They are employed in the Ministry under the orders of the Imam, and by the commissions which they hold from him, they are his attributes."

or by day, and in the greatest afflictions, but a sincere confession of the Unity of the Lord of Mankind, of the King of Kings, a complete separation from those who adore idols and false divinities (the Nateks and Asas), and a frankness and uprightness in all your conversation, whether in prose or in verse. I offer you, therefore, the most excellent salutations.

"I have in consequence conferred on you, a higher rank, and have increased your dignity, (the dignity, that is to say, the degree which passed from the envelope of Mortadha to the envelope of Ridha). This dignity which I have conferred on you, was possessed by the Sheik Mortadha, the Lord bless his soul! When the personage of Ridha was ready, the personage of Mortadha disappeared.* I have given you all his Unitarian books, I have established you Chief over all Missionaries, of every description, and over all faithful Unitarians. No one is above you, unless it be the elite of the faithful, the asylum of Unitarians, my brother and my ally, the minister

* The transmigration of souls is one of the essential doctrines of the Druses.

Ismael, son of Mohammed Temeemi, may the Lord preserve him from all evil, and fulfil all my prayers on his behalf!

"Ask favours therefore boldly of the Lord, serve him as you are obliged to do in following the instruction of our Lord, glory be to his name, and in treating with kindness the Dais and all Unitarians, ordain to them what is good, prohibit them what is evil, and excite them to the service which is due to his Divinity. Command the Nakeebs to be active in your service, and to keep you well instructed of all that passes, and of every new and interesting event which may occur in Cairo, and its environs. When you see a man, worthy by his conduct to be a disciple of Ridha, and an adorer of Hakem, be kind and courteous to him, and inform me of all the particulars of his position. If he is oppressed, I will assist him; if he is an oppressor, I will subdue him.

"Watch over all the concerns of the Unitarians, make them observe strictly in their accouchments, their marriages, and burials, the rules which I have prescribed them. Every time that you see any of the Ministers, Madhooms, or Nakeebs, or Mocassers,

deficient in his duties, or guilty of any fault, remove him and put another in his place, after, however, having had his case examined, and his misbehaviour proved by the witness of two Unitarians worthy of credit. If he repents, pardon him, after he has sworn by our Lord not to relapse into sin.* Order them to watch reciprocally over each other's safety, never to go about unarmed, or at least without a poignard. As for you, be careful to keep yourself within the limits I have prescribed for you.

"Be sincere and truthful in all your words, (in all which you report to me on the part of his Majesty), for to lie towards your brother believer, is an apostasy; how much more to add or to retract from the words of the Lord, whose name be glorified! Speak the truth, fear nothing but sinning, and serve only your master, the Most High Hakem, the Holy One, the Eternal. Conceal nothing from me of what you do, and of every daily occurrence which concerns the affairs of the faithful, whether good or bad, and I will give you

* This course is now pursued by the Druse Ockals amongst each other.

orders respecting them, conformably to those which I may receive from our Lord.

"Be towards them a tender father, and a kind instructor, for our Lord is full of loving kindness towards us and them. Acquit yourselves well in all things, so as to merit reward, and grace to be safe from polytheism and vengeance. Give thanks to the Lord, worthy of all praise, and to the Mediator (the Intelligence), who has procured you this favour. Watch over the brethren, and help them in public and in secret. Read this letter to all, that they may know the rank which has been given you, and the dignity to which you have been elevated, if the Lord will, from whom cometh successes in all worldly and spiritual affairs. Praise and thanksgiving be to our Lord, and to him alone. He is sufficient for us, and he is a good protector and defender. Written in the month of Shawaal, in the second year of the years of the servant of our Lord, and of his slave Hamzé, son of Ali, son of Ahmed, the director of the faithful," &c., &c.

This year, A.H. 408, Hamzé was in full favour

with Hakem, and sedulously employed in founding his sect. Although the Ministers, called the Application, the Opening, and the Phantom, are of an inferior class, as has been before explained, these appellations are sometimes given to the three latter of the five superior Ministers. The Word then is called the Application, and the two first Ministers are called the Preceding, and the Following.

This appears from a passage in which Hamzé says, that the true prayer, is the attachment of the heart to the dogma of the Unity of our Lord, manifested by means of the Five Ministers, which are the Preceding, the Following, the Application, the Opening, and the Phantom. These names undoubtedly allude to the five superior Ministers; for Hamzé in another writing says, speaking of the Mosque of Raschida, that this Mosque, where the five prayers are daily made, is the emblem of the Unitarian religion, and of the establishment of its five Ministers. Another Druse writer also, repeating this allegory of Hamze's, observes, "We have learned that the prayer which is

ordained five times a day, is to bind our hearts and yours to the doctrine of the Unity of our Lord, by the ministry of the five Ministers, the Preceding, the Following, the Application, the Opening, and the Phantom."

Fourth Minister, the Right Wing, or Seluma, Son of Abdalwahab Samouri.

The idea of the epithets Right Wing and Left Wing, given by Hamzé to the fourth and fifth Ministers, is evidently taken from that passage of the Koran, in which Mohammed says, " Praise be given to God, the Creator of Heaven and Earth, who has established Angels to serve as winged messengers, of whom some have two wings, others three, and others four." The information respecting the powers and functions of the fourth Minister, called the Preceding or the Right Wing, which exists in the Druse books, is but limited, owing to the absence of Hamzé's code of instructions to him.

The provisions of the fifth Minister, Moktana Bohaedeen, which are dated in the third year of

Hamzé, 411 of the Hegira, inform us that the place of the fourth Minister had been previously given to Selama. "We have established you," says Hamzé, "the left Wing; the Right Wing having been placed before you, I mean Selama, son of Abd-alwahab. You must not exceed the instructions which have been given to your brother Mustafa; may the Lord cover him with glory!" Mustafa means the Elect, and is the spiritual name of the fourth Minister. The Preceding, and the Following, according to Hamzé, are the source from which flow all human sciences and knowledge, except that of the Unitarian religion.

The doctrine of all the carnal religions, of legal observances, and in particular, that of Tenzil and Tawil, that is to say, of literal and allegorical Mohammedanism, take their origin from the information which flows from the Preceding. In speaking of Noah, Abraham, Moses, and Jesus, he says: "These may be counted amongst the number of those who had understanding, and who possessed temporal learning and knowledge, such as medicine, philosophy, geometry, astronomy, and rhetoric; but they taught men a vain and empty worship. They

knew not the Lord, whose name be glorified! They only knew the Preceding; that was the height of their attainment. It was he and the Following (Moktana), who furnished them with instruction. And though the Universal Intelligence, and his Hodja (the Soul), were present amongst them, they knew them not."

Fifth Minister, the Left Wing, or Ali, son of Ahmed Semouki, but more generally known as Moktana Bohaedeen, or the Splendour of Religion.

This Minister makes a most conspicuous figure in the Unitarian religion. It is he who is the author of the greatest number of the writings, which constitute the collection of the Druses; and he appears to have exercised his ministry for a long time; for his instructions bear date the third year of Hamzé, 411 of the Hegira; and by the date of one of his letters, it appears that he still wrote in the twenty-second year of Hamzé, 430 of the Hegira.

The tenour of Hamzé's instructions to him, are

in the same inflated and bombastic style, as those, of which specimens have already been given.

It seems by the following extract, that he was an able writer, and was employed as secretary in the divan of Hakem.*

"On the part of Hamzé, &c. this decree is addressed to the Sheik Moktana, the Splendour of Religion, the tongue of believers, the stay of Unitarians, &c. May the Lord direct him, and grant him success! Praise be to our Lord, and to him alone, in adversity and prosperity! He will copy in the divan of the Nateks, if it so please our Lord. The Lord disposeth, as he willeth, of all his servants.

"I praise the Lord on your account, because he has granted you a favour which you never anticipated; because he has conferred on you an immense and overpowering glory; because he has placed you amongst the number of the favoured Angels (five red points), and of the exalted Ministers (five red points). The sentiments with which he in-

* This circumstance, though not a proof, may at least serve to strengthen the supposition, that he had been a Christian; for the offices of writers were almost exclusively, at that time occupied by Christians.

spired me towards you, when I heard your words, the admirable elegance of your compositions, and the thoughts, pregnant with wisdom, which pervade your writings, are an effect of his kindness towards you."

Hamzé most generally calls the fifth Minister, the Following. He is the immediate Chief of all the inferior ministers, and of simple Unitarians.

" From the light of the Word our Lord produced the Preceding; from the light of the Preceding he produced the Following; from the light of the Following he produced the Earth and all that it contains,—the spheres which make their circling motions, the twelve signs of the zodiac, the four elements, and matter, which is the fifth element."

The time of Bohaedeen's mission is divided into two epochs; the first took place a short time after the retreat of Hamzé, the second is to precede the Resurrection.

The Second coming of Bohaedeen is largely adverted to, in a writing of Temeemi. When the persecution against the Unitarians broke out in Egypt, Bohaedeen came to Mount Lebanon. In reading his different treatises, it is evident that he

speaks and acts, as alone charged with the government of all the Unitarian churches. He names the inferior ministers, and assigns them the territory where they are to exercise their mission. His labours embrace Syria, the two Iraks, Persia, Egypt, Yemen, Arabia Petrea, and even Moultan.

His letters, which are very numerous, give a good idea of the propagation of his sect, and of the great number of churches over which his superintendence extended. Some are addressed to the inhabitants of Cairo and Upper Egypt, and to different parts of Syria; others to the inhabitants, both Unitarians and unbelievers, of Bagdad and Persia. Some of them are addressed to the Unitarians of Yemen and the Hedjaz, and to the Arab princes of Lahsa.

Some countries of Asia Minor, and particularly the town of Albostan, are the objects of his solicitude, which extended to Moultan and the frontiers of India, and even to Constantinople. The Indian letter is addressed by Bohaedeen, who styles himself the slave of the Weli Alzeman, or the Chief of the Manifestation, that is to say, of Hamzé, to the excellent Sheik, the son of Soumar Rajah Bal.

Moktana wishes peace to him and the Unitarians of India and Hindostan, who have embraced before him, the doctrine of the Unity.

He says to Rajah Bal, that he is truly the descendant of Bothro and of Hondelhala, and mentions many other members of his family, some of whom have Arab, and others Indian names, and eulogises their faith and virtues. Addressing himself to Rajah Bal, he exclaims "Oh, illustrious Rajah Bal, arouse your family, the Unitarians, and cure (that is to say, bring back to the true religion) David the younger; for Masaoud only delivered him from prison and from bondage, that you might accomplish the ministry with which you were charged, against Abdallah his nephew, and against all the inhabitants of Moultan; so that the disciples of the doctrine of holiness, of the Unity, and of the faith (or those who believe firmly in the holiness and Unity of Hakem), might be distinguished from the party of bewilderment, contradiction, iniquity, and rebellion."

The Masaoud here spoken of succeeded Mohammed on the throne of Guznee, in the year 420 of the Hegira; and the letter is dated, 17th year of

Hamzé, 423 of the Hegira. Moktana goes on to announce "that the day of the triumph of the Unitarian religion, and of the punishment of apostates, is near at hand, and that already the signs are appearing which are to precede that event." It may appear astonishing that the singular doctrines of Hamzé should have been propagated in such distant countries as India and Hindostan, but it is probable that those who adopted it, belonged previously to the sect of the Karmatians, which had taken deep root in Asia. It would be interesting to ascertain from the English residing in those countries, whether the actual religion of the inhabitants there, affords any indication of affinity to that of the Druses as here described. The Druses are fully impressed with the conviction, that the doctrines of Hamzé have numerous adherents in India, and in all those other parts of the East, which have been above alluded to.

Among the writings of Moktana, are five letters of investiture. One is addressed to the Sheik Mortadha, who is called Sikeen. He is ordered to preach the Unitarian doctrine, and to revive the acts of initiation in the island, that is, the diocese

of Upper Syria, which comprises the district of the Jordan, the country of the Moabites and Ammonites, Emessa, Homs, Palmyra, Salamia, Damascus, Batania, and the Houran. He is instructed to establish, throughout the extent of his cure, twelve Dais and Madhooms, and in all cases of difficulty, he is to refer to Moktana.

Another letter is written to the son of Yousuf Abou Elfowaris Mokdad. He is to exercise a ministry subordinate to that of Sikeen, and can only address Moktana through that Sheik, who is the chief of the diocese. The places which comprise the cure of Mokdad, are Fledgeen, Ain-sofar, Almurj, Ainar, and Albeera. A Madhoom is to be established in each of these places, to read to the Unitarians the letters which are remitted to him by Mokdad, through the medium of Sikeen. Moktana recommends the promotion of some missionaries, whom he praises for their zeal and fidelity.

Three other letters are addressed to the Christians. The first, dated the year 11th of Hamzé, and the 7th of his absence (419 of the Hegira), is written to the Emperor Constantine VIII., surnamed Porphyrogenetus, son of Romanus II. The

second, is addressed to all Christians, and especially to the priests, patriarchs, and metropolitans; it is without date. The third, also without date, is written to the Emperor Michael Paphlogonius,—successor of Romanus Argyras, and whom Zoe, daughter of Constantine VIII. had espoused and placed on the throne, after having had her husband Romanus put to death.

These three letters have one and the same object, namely, to show that Hamzé is the Messiah in his Second Advent, and that the Christians have corrupted the dogmas of their religion. Moktana reproaches them bitterly, for having denounced a missionary of the Unitarian religion to the enemies of that religion, and for having made common cause with its persecutors. He quotes largely from the Gospels, copies out many of the parables of Jesus Christ at full length, inserts the Creed of Constantinople, and speaks of the Liturgy of the Christians.

The indefatigable patience and zeal, which this Apostle of the Unitarians displayed in propagating the doctrine of Hamzé, and in endeavouring to procure proselytes from all other sects then exist-

ing, were sorely tried by the internal divisions which arose amongst his own followers. The conduct of Darazi was not an isolated example of contravention to the system of Hamzé. Many of the writings of Moktana, are devoted to warning his followers against strange and licentious doctrines which had crept in, and to anathematizing their authors.

Sheik Mortadha, and even Sikeen above mentioned, fell away from the original standard of belief, and, together with others, seduced the disciples of Hamzé by other temptations of a loose morality, corrupting, at the same time, the primitive dogmas of the Unitarian religion, and even ill-treating the Unitarians who remained stedfast in the faith.

Ambition to assume a position of consequence and importance, and to be considered probably as impersonations of some of the superior Ministers, seem to have been the actuating principles of the schismatics, such as Sikeen, Ibn Albarbary, Ibn Alcmedi Mosab, and others, denounced by Moktana. As the only remedy against the evil, he at last withdrew all especial powers from the ministers

whom he had appointed, stopped preaching and proselytism, signified his intention of withdrawing from the world, as Hamzé had done; established the principle of equality as the distinguishing feature of the true religion, and fulminated his anathemas against the schismatics.

"Verily by the truth of Him who is the Master of mercy, I have read in a work, celebrated amongst the books of the true religion, that when the Alkaim (Hakem) appears, the first, whom he will slay, will be those who make a false pretence of believing in him, and that he will slay them, even before those who reject him. Know that; and indeed this is but just. He will slay those who make profession of him with their tongues, but who contravene the orders and the injunctions which have been made them, by the mouth of him who is their minister (Moktana) and their Kibla, to abandon their corrupt practices.

"This is the time when all are equal in rank. It will be the Director, the Imam, who will give to each one in particular, the retribution due to his works; for he who gives salutary advice and warning (Moktana), is too weak, under circum-

stances like the present, to act up to the exigency of the times.

"Know, then, my brethren, that every man who shall pretend to exercise the ministry of a Dai, as holding his powers from Moktana, is disobedient to his orders, and to the commandment of the Sovereign Master of religion, is a schismatic, and of the number of rebels, prevaricators, and transgressors. None of them has the least right to exact obedience from any of the faithful. This letter will serve me as a title against you, and will serve you as a title against me, before the Master of the Universe, and before the Imam of Unitarians.* This day all Dais are reduced to equality, in all that concerns the exercise of authority over proselytes; none of them has power to give to another either orders or prohibitions.

"It is only allowable for them to make up differences amongst the Unitarians. None of them has anything to distinguish him, or to exalt him

* That is to say, by virtue of the order which Moktana here issues, he ceases to be responsible for any errors which the Dais may teach; and the Dais, on their part, will adduce this order as a justification for their silence, and will not be held responsible for the cessation of their functions.

above others, unless it be that he has learned and treasured in his heart, in a superior degree, the doctrine of wisdom; that he has the merit of obedience to the Director of all men and good works towards the faithful brethren; on the conditions, however, at the same time, that these Dais shall continue to meditate the dogmas of the true religion, which they have had the happiness to receive from a minister worthy of confidence, practising all good and charitable deeds, and obeying him whom the Weli of the age has ordered them to obey.

"Among all who pretend to have been elevated to the dignity of Dais, on the part of Moktana, whoever obeys this order, and returns into the class of his brethren of the simple Unitarians, ceasing to attribute to himself, over even the least of them, the slightest superiority or pre-eminence, save that which he has acquired for his own salvation, and from his knowledge of truth and wisdom; we will recognise him as one of the brethren, and we will intercede for him, for the pardon of his past sins and errors, after he has acknowledged them with a sincere repentance; but he who re-

fuses to subscribe to these conditions, and to submit himself to this commandment, has renounced the obedience he owes to the Weli of the age.

"As for me, feeble servant, I shall stand excused, if, owing to the superiority of the Satans, I fly and take refuge with the Weli of the age, and if I implore his succour, in praying him to execute justice, on those who have used criminal violence against the disciples of the Truth, and against myself. In reclaiming his assistance against them, in putting all my trust in him, for the day of retribution, as that good servant Malachi fled to shelter himself from the persecution of the Sadducæan Jews, and was placed by the Creator under the shadow of his protection, and procured safety.

"My God, I call to my aid the force of thy sovereign power, against the pride of all the wicked liars, of all the Satans who stray and are in error, who are doomed to perdition, who deny the day of examination and giving an account, who refuse to believe in the Advent of the distribution of rewards and punishments. My God, I fly to the shadow

of thy protection, and the asylum of thy safeguard, to be preserved from the misery of being mixed with them. With thy aid, I will strike them in the throat, as they have despised thy goodness, and invented falsehoods to hurt the ministers of thy religion, and thy faithful friends.

"My God, whoever amongst them, after having heard the reading of this letter, shall take any step, or hold any discourse tending to follow me, or to learn what has become of me; who shall search the places where I stopped or the secret roads which I shall follow, to discover my traces; that man shall be separated from the Creator of created beings, and shall have no part with Him. May the anger of God and his curses, reserved in the most hideous places of the created universe, rest upon him for ever and ever!

"It is Thou, O my Lord, who wilt judge between him and me. Thou who wrongest no one, even the weight of a grain of sand; Thou against whose anger none can abide, of the workers of iniquity. I consign all the faithful and true, as a sacred deposit in the hands of God, who knows the secrets of all men, who will give victory and

triumph to the Kaim, the Director, the Friend of Truth, despite unbelievers."

The writings of Moktana are filled with the bitterest invectives against Mohammed and Mecca. Two extracts will suffice. The first is from the letter of Yemen, addressed to the inhabitants of that place, and entitled, "Direction of Pure Souls; Connection of what was divided; and Re-union of what was dispersed." It bears date the 17th year of Hamze, 425 of the Hegira.

"In that day," speaking of the Second Advent of Hamzé, "the veils which conceal the Weli shall be lifted up, the sun of the cursed one shall be eclipsed, the impostor shall be drowned in the sea of rebellion and bewilderment, perjurers and apostates shall be confounded by the flashing of the sword, and by the overthrow and destruction of the forces of credulity. I mean Mecca and the inhabitants of Khaif."* The second is from a letter addressed to the inhabitants of Cairo and Fostat, and is called the "Advice and Instruction:"—"Ere long, the decrees of the Divine

* Khaif is the name of a chapel situated on Mount Mina, near Mecca.

Power will be ready for execution. The sun of the impostor will be eclipsed by the appearance of the Kaim, of the expected One. Unbelievers, perjurers, doubters, will be covered with ignominy, when the stallion of the Truth (Hamzé) shall return in great fury, menacing with his teeth and paws, and shall strike impiety with his breast, in the middle of the back. I mean, that he will destroy Mecca, that he will burst the bowels of Falsehood, and pierce his jugular vein."

Bohaedeen was acquainted with the retreat of Hamzé, and used to submit his writings to his inspection. It was not, however, for some years (the years of Trial), after the disappearance of Hamzé, that he was authorised or began, to compose and organise the sect.

We are informed by a Druse author, that on account of the disappearance of the Imam, the Soul, the Word, and the Preceding, likewise disappeared, but the Imam left Bohaedeen as his Madhoom, to carry on the work of preaching, and to accomplish the testimony. He goes on to shew, that the whole world has had the opportunity presented to it, of knowing the Truth, and acknow-

ledging the Unity. That the preaching of the Manifestation has been carried into the most distant countries, reaching Scinde and Hindostan.

"The truth shone forth in darkness, and exhibited its flames. Now the Truth is the confession of the Unity of our Lord Hakem, in his proper essence, which is distinct from all his creatures. Whoever cometh to him, is saved, and whoever rejecteth him, is lost. All those who accepted the invitation, had a form of contract presented to them for their signature. No constraint was used. With regard to those who consented freely, two witnesses attested the act of engagement by their signatures.' The space of time during which engagements were accepted, and the documents drawn up, was twenty-six years, from the first year (408 Hegira), until the retirement of Bohaedeen. After that no further engagements were taken, and no one was held responsible for his works, unless an act of engagement existed against him.

"Nevertheless, until the day of Resurrection, a register is to be kept of the actions of Unitarians, good and bad. These acts of engagement are kept

in a safe place, where they can neither spoil nor decay, entrusted to the keeping of the Lord, until the great day of retribution."

Two principles contained in the above extracts, hold good amongst the Druses to this day: Equality among the Ockals, and cessation of proselytising. The only superiority amongst them, is that of virtue, and strictness of morality. A convert from any other sect whatever, would not be accepted. To use their own expression, "the door is closed."

CHAPTER XII.

Inferior Ministers.

Below the five superior Ministers, are three inferior Ministers, the Application, the Opening, and the Phantom; and below them, three orders of Ministers subordinate to them. These are the Dais, the Madhooms, and the Mocassers, named Nakeebs. Temeemi, in his treatise called the "Candle," after having applied to the five superior Ministers the five parts, the union of which, according to him, makes the complete Candle, proceeds to observe:— "The Candlestick has three feet; in the same manner, the 'Following' has three Ministers who depend on him. The first is the 'Application,' who is Ayoub, son of Ali; the second is the 'Opening,' Rifaa, son of Abd Alwarith; the third is the 'Phantom,' Mohsin, son of Ali. These five

Ministers and the three others, make in all eight, who are yoked by couples.

"Hamzé calls these eight spiritual and luminous Ministers, the Angels who support the Throne of God. The appointment and institution of the Dais, Madhooms, and Mocassers, were left to the chief of the dioceses, who formed a kind of Presbytery. Moktana, in one of his letters, gives permission to Sheik Mohtar to choose from among those who gave evidence of sobriety and religion, and whose general conduct testified to the sincerity of their belief and their progress in the Unitarian doctrine, three Dais, who shall be acceptable before God, for the purpose of aiding and assisting him, in his predication."

In like manner, to Sikeen, he writes: "Select a few from the most virtuous of the Dais, and also from the most religious of the Unitarians, distinguished by their talents, and the uprightness of their conduct, and establish them in your diocese, and endeavour to complete the number of twelve Dais, and six Madhooms. The ministry of a Dai, according to Hamzé, is indispensable for the formation of a believer. The Dais, the Madhooms, and

the Mocassers, are only distinguished from simple believers, by a greater degree of virtue and a superior knowledge of religion, and hold their powers from the "Following."

The Dais are the chiefs of the missions, distributed in various provinces, to preach the Unitarian doctrine; their name signifies *those who call*, as their ministry is to call men to knowledge, and to the confession of Unitarianism. The Madhooms, subordinate to the Dais, exercise under their authority, the same species of ministry. Their name signifies, *those who have received permission*, or *are licensed*, because they have received permission to destroy and to restore; that is to say, to shew men the falsity of other religions, and to introduce them to the knowledge of the dogmas of the true religion. Into the hands of the Madhooms also, were deposited the acts of engagement, signed by proselytes.

The Mocassers exercise also the function of missionaries, but are under the orders of the Dais and Madhooms. Their name means "*one who breaks*," and metaphorically, *one who inspires distrust*, who weakens conviction; their functions,

however, were not confined to create doubts on other religions, they also taught and preached. These three latter ranks of the hierarchy are also designated by allegorical names. The Dai is called the "Application," because he has used the greatest application, to learn from the Imam, the Unitarian doctrine. The Madhoom is called the "Opening," because it is he who opens to aspirants the door of invitation. The Mocasser is called the "Phantom," because, like a phantom in a dark night, his learning and preaching throw a glimmering light, and give, as it were, shadowings of the truth, without revealing it altogether.

An extract from Hamzé's treatise, entitled "Engagements of Women," will suffice to give an idea of the manner in which the Dais and Madhooms should exercise their ministry. The scrupulous propriety herein enjoined, is strictly kept up at present amongst the Druses; although the system of proselytism which these functions indicate, has of course long ceased to be prosecuted. "I have written this letter," addressing himself to the Ministers, "in order that you may read it to all believing women, who know the dogma of the Unity

of our Lord. But let every Dai or Madhoom who has received a mission, take care not to read this letter to any woman, until he is well assured of her belief and her religion; let him not read it to her, until she has made a written profession of her faith. Nor must it be read by the Dai to one woman alone, and by herself with him in the same room, even though he may be worthy of all confidence, lest suspicions might be excited.

"The Dais and Madhooms must carefully avoid everything, which might give the slightest ground for slander and evil speaking. Let there be assembled together at least, three women, and let them sit behind a curtain or a screen, so as not to be seen. Each woman must be accompanied either by her husband, or her son, or her brother, or some one who has charge of her, provided that he be a Unitarian. The Dai or Madhoom, in reading, must keep his eyes fixed on his book, neither turning towards the place where the women are, nor casting a glance towards it.

"The woman, on her part, must not speak a word during the reading; and whether she is affected by a transport of joy, or moved by an im-

pression of respect and fear, she must carefully abstain from shewing her feelings, either by smiles or tears. For the smiles, the tears, and the words of a woman, may excite man's passions. Let her give her whole attention to the reading, receive it in her heart, and apply all the faculties of her mind to understand its meaning, in order clearly to conceive the true signification of what she is listening to.

"If she finds any passage obscure, she will ask for its explanation from the Dai, who will answer her satisfactorily, if he is able to do so; if not able to explain the passage on the spot, he must promise her that he will make inquiries of some one more experienced. When he has obtained the solution, he will impart it to her at the next meeting."

The number of working ministers, was limited to the number of one hundred and sixty four. This number is subject to various allegorical and cabalistic explanations. A curious passage from Hamzé's treatise, called the "True Account," will suffice to complete an account of the Druse Hierarchy. The word "*Sdk*" (pronounced Sudock), is the emblem of the religion of the Unity of our Lord.

"This word is formed of three letters. S. signi-

fies *sixty*, D. values *four*, and K. values *hundred*—in all, one hundred and sixty-four. Of this number, ninety-nine indicate the ministers of the Imamat, as the Natek has said, 'God has ninety-nine names; he who knows how to count them shall enter into Paradise;'* which signifies, that the Imam has ninety-nine ministers, and that he who knows them, has entered into the truth of the doctrine of the Imam, which envelopes and surrounds the people attached to this doctrine. Of this same number, sixty indicate the sixty Dais of, the two Wings—(the Preceding and the Following are frequently styled the Right and Left Wing)—thirty to each; and four indicate the four superior Ministers, Dhoumaa, Dhoumassa, the Word, and the Door. All that, forms one hundred and sixty-three ministers of religion. There remains an unit, which figures the doctrine of the Unity of Our Lord, (glory be to his name!) and the knowledge of the Humanity of the Place,† who is adored by all men, of the visible figure of Him who manifests himself in the midst of his creatures,

* A quotation from the Koran.

† The Place is the external and sensible figure of Hakem.

under a carnal figure, and who is known amongst men, as Hakem."

The Druses believe that at the creation of this world, all things were formed in the state in which they now appear; the human race, from its first appearance, consisting of male and female, old and young, little and big, by millions and millions; that the souls of mankind were created after the creation of the Intelligence Hamzé, being formed out of his light; that their number is fixed, and that they neither increase nor diminish, throughout all ages.

Bohaedeen lays it down expressly that the bodies of the dead never return, but that their souls enter into other bodies:* "the soul of an Unitarian passes into an Unitarian figure, and the soul of a Polytheist into a Polytheistical figure;

* The Druses have all more or less some ideas of their religion, though the reading of the sacred books is reserved exclusively for the Ockals. The belief here alluded to is familiar to mere children. In one of the schools established by the American Mission in the mountains, a Druse boy stopped his ear with his finger on hearing the sudden discharge of a gun, and displayed symptoms of alarm. On being asked by his master, a Protestant, why he was afraid, he naïvely replied, "I was born murdered"—meaning, that the soul of a murdered man had passed into his body at the moment of his birth.

yet the soul, though passing through different personages, always remains the same."

He goes on thus to argue the point: "Would it be consistent with Supreme Wisdom, that the being who is the main end and object of the Creator, amongst all created things, should vanish and disappear, while the beings who have been made for his service, subsist as long as the world itself? If we impute such a course to the Creator (which God forbid), we should certainly make him out to be deficient in wisdom, since he would in this way make the serviceable creatures durable, while he, for whose service they were made, would be transient. Should it not then be clear to every man of the commonest understanding and discernment, that sensible personages, by which I mean the great mass of individuals, are neither susceptible of augmentation nor diminution, but their number is fixed from the commencement of time, until the end of the world, and the return to the abodes of eternity? The proof of this is, that all this creation, that is, the upper and lower world, is not limited in its existence by any definite period, known to man.

"Now, if the world were to increase in population every hundred years, by ever so little, the earth would in time become too narrow to contain the race of man; if, on the contrary, the population were to decrease in the same number of years, by ever so little, the time must come when the earth would be void of inhabitants. It is evident, therefore, that the numbers of the human race neither increase nor diminish, but only appear under different figures, according to the good or evil which they have committed; the all-wise and powerful Creator thus punishing or rewarding men in the body, for the deeds which they have done.

"One of the strongest proofs, that those who have confessed the Unity of our Lord in the present time, had already confessed it at former epochs, is, that when the Kaim Alzeman, the Director, called them, they answered his appeal and accepted his invitation, as a thing already familiar to them, and not as a novelty. They accepted the call with promptitude and alacrity of mind, with hearts thirsting for the truth, and without any worldly object in view. Notwithstanding the contradic-

tions and persecutions they encountered, they remained firm and stedfast in the faith.

"Can there be a clearer proof than this, that a previous belief was merely recalled to their recollection, and that they at once remembered it with joy and thanksgiving? On the contrary, others, ignorant, brutal, and contemptible, kept aloof from the Kaim Alzeman, who leads to the Merciful God, saying, that he was a false pretender. They refused his offer with horror and disdain, and remained unbelievers. Know, oh my brethren, ye who are the Saints of the Kingdom, that these apostates, who this day persecute the disciples of the truth, are hypocrites, who, in preceding ages, have likewise denied the Imam of our age, after having recognised him."

Bohaedeen here alludes to the schismatics, who were corrupting the doctrines of Hamzé, by their immoral maxims and practices. It is certain that he means to teach, that both the number of believing and unbelieving souls is fixed, and always the same since their creation; that is, since the manifestation of the Intelligence, under the name of Adam Alsafa, or Shatneel, and the formation

of the Unitarian brotherhood by his Ministry; and that they passed through various transmigrations.

There are certain passages in the Druse writings, which might seem to imply, that the souls of the bad transmigrated into animals. A closer study and textual consideration of such passages, however, will convince the reader that such is not the notion which Hamzé meant to convey. Moktana, in his instruction to Sheik Abou'lcataib, says: "By these crimes, consciences become corrupted, and are given over to disobedience and revolt, which will make them lose the rank they might otherwise have merited, and cause them to undergo a change of figure at the day of retribution. This change of figure means, that they will be punished, by losing the knowledge of the truth, and become spiritually degraded."

Again: "Brethren, be ye of those who hear and obey, who, keeping the eyes of their understanding fixed on the army of Saints, covered with glory, soar, by the purity of their spiritual substance, above the stains of vile matter, and become exempt, by the transparent subtlety of their souls, from the diseases of doubt and unbelief; those

diseases which enter into the souls of the wicked, and cause them to pass into the vilest and most unseemly bodies."

In his letter to the Christians, is the following passage, speaking of a minister whom they had persecuted, and compelled to abandon the Unitarian religion: "You insolently threw yourselves upon this wise and faithful minister, this Sheik, this illustrious apostle; you terrified him with menaces, for which the Lord will call the leaders of them to account, in the day of retribution. He will change your figures, and metamorphose them into pigs and monkeys, as they have changed the figure of this learned doctor, by their blasphemous exclamations and revilings." A slight consideration of this passage will show, that a spiritual metamorphosis is intended; a debasement of soul, making them, in their appetites and inclinations, like pigs and monkeys.

Moreover, Hamzé so clearly denounces the idea of a literal metamorphosis into beasts, that the transmigration of souls into animals, cannot for a moment be admitted to be a Druse doctrine. "When this impious man," says he, speaking of the author

of the religion of the Nosairis, "asserts that the souls of the enemies and adversaries of Ali, will pass into dogs, monkeys, and pigs, and others into birds and frogs, he lies against our Lord, and utters a gross falsehood; for it is contrary to common sense, and inconsistent with the justice of our Lord, that when a man, gifted with reason and understanding, should have become guilty before Him, he should make him undergo his punishment under the figure of a dog or a pig; because these animals have no conscience, and can have no idea of what they did, supposing they had formerly existed in a human form, and would be wholly ignorant of the faults which they had committed. Where would be the wisdom or the justice of such treatment?

"On the contrary, Divine wisdom consists in correcting a man, in such a manner that he should know and feel his punishment. The chastisements which can be inflicted upon a man, are, to make him pass from a higher to a lower rank in his religion, to diminish his subsistence, to blind his heart to spiritual things, and to make him pass

successively and in retrograding, from one envelope to another.

"In the same way, a man's recompence and reward, while he remains in this envelope (that is, so long as he is subject to pass from envelope to envelope), is, to promote his progress in the knowledge of religion, to make him rise step by step amongst the faithful, until he arrives at the rank of Mocasser, and to increase his wealth and make him advance to the highest degree of religion, until he reaches the Imamat."

This latter sentence requires explanation. Notwithstanding the argument used by Moktana above quoted, to support the doctrine, that the number of souls in this world neither increase nor diminish, there are allusions in other writings of his, which show that a chosen few cease to migrate from body to body. And such a tenet is strictly in accordance with the teaching of Hamzé, which is this: Since the manifestation of the Intelligence in the personage of Hamzé, all religious revolutions are finished. Nothing is to be expected, but the day of Resurrection, and the final judgment, which is to separate for ever the

Unitarians from unbelievers, and fix the irrevocable doom of both.

But during this latter period, and in expecting this final judgment, those souls which, having arrived at the height of spiritual knowledge, and having acquired a perfect figure, by their union with the truths emanating from the Intelligence, have been separated from their bodies by death, no longer pass into new bodies. They ascend, and become united with the Imam, who is the abode of light, absorbed in his glorious essence, and being, as it were, one with Him, await in earnest longing and expectation of the day, when He shall appear again full of Majesty and Glory to exercise judgment on mankind, when they will form part of the army of Saints which He will bring with him.

The actual practice of the Druses corroborates their belief in this dogma. The memory of several of their Ockals, distinguished for virtue and piety, and their knowledge of the truth, is held by them in the greatest veneration. Their tombs are visited, and their intercession invoked, precisely, and with the same ideas, as the Christians invoke

the intercession of saints. Both parties believe that the objects of their invocation are with the Lord, and are capable of aiding and benefiting them by their mediation and intercession.

CHAPTER XIII.

Philosophy of the Druses.

The philosophy of the Druses, with regard to the nature of man, may be seen in Temeemi's treatise, called the "Tinder." He distinguishes in man three different parts, two of which he indicates under the name of substances, the intelligence, and the soul, and one, whose name, strictly speaking, is an "accident," which is the material part of the body. The soul can either debase itself, and then it becomes merely an animal soul, limited to receive the sensations which are communicated to it by the physical organs, or it ennobles itself by the union it contracts with the emanations of the Intelligence.

These emanations are received by the soul, as a mirror reflects the figures of things which are placed before it. They are none other than the dogmas

of the true religion. They attach themselves to the soul, as a spark produced by the collision of the flint and the steel, attaches itself to and kindles in the tinder. When they acquire a strong ascendency in the soul, spreading and extending themselves, they form a perfect spiritual figure, that is to say, a faithful Unitarian.

The word *figures*, is often employed in this sense in the Druse writings. That they are susceptible of improvement or deterioration, is evident from the following passages:—"Let none amongst you," says Temeemi, "content himself with what he has already learned by heart, and think himself dispensed from improving his store of wisdom; let him not, satisfied with what he knows, relapse into a state of indifference and inactivity, and say—'I have no further occasion to study, or to fatigue myself with acquiring more;' for this would only prepare the way for his losing what he already possessed. A bright sharp-edged sword, if allowed to remain long in the scabbard, gets rusted, and spoils, and loses its edge, in which state, he who carries it can make but little use of it, and he who would brighten it up and sharpen it, is put to much trouble.

"In the same way, the noble soul, which has become pure and brilliant, which has acknowledged the Unity of its Creator, and believed; should it be deprived of its nourishment, which is the light of wisdom, falls back into error and darkness, after having walked in the right path, and into ignorance, after having followed the paths of righteousness."

In speaking of the punishment reserved for unbelievers, Temeemi enters into the following explanation of his doctrine, that man is composed of three different substances. "Man being composed of an active substance, which cannot be influenced from without by an action which is foreign to it, and of matter which is merely passive, and which has of itself no action, he necessarily stands in need of an impulse to make him exhibit the substance (that is, the intelligence and the soul of man,) outwardly, by means of this matter (the body of man).

"The active substance which is not influenced by a foreign action, is the intelligence which attaches itself and unites itself to the noble soul. The intelligence is active, and never receives any

impression from another agent. The substance which is at the same time active and passive, is the noble soul, because it is intelligent, learned, brilliant, living, and transparent, fit to receive figures; it is susceptible of ignorance and understanding.

"The matter which is merely passive, and has no action of itself, is the body, which the members employ as their servant, to satisfy their wants and appetites. The noble soul, then, being susceptible both of ignorance and understanding, and being capable of inclining itself to either the one or the other of these conditions, by allowing itself to be led by ignorance or understanding, according as the one or the other acquires empire and ascendency over it, it is clear that its light is concealed in itself, in the same way as the fire lies concealed in the tinder.

"The tinder might remain there for ages; unless the steel and flint put motion into it, no fire would manifest itself out of the tinder, for it is only by the action of the steel and flint that the fire can be got out of the tinder. In like manner, the soul, when it neglects occupying itself with

spiritual things, which are its food and nourishment, and to which it owes its conservation and its growth, inclines towards ignorance, because the gross and sensual predominate in it.

"When, on the contrary, it fails not to meditate on wisdom, and to nourish itself with Divine knowledge, it becomes pure and bright, and becomes united with the fountain of light and truth. And as, when the collision of the steel and flint communicates motion to the tinder, a spark appears, the fire is kindled, and gradually acquires full power and development. The fire in the beginning is but a little spark. So it is with knowledge, when it attaches itself to the soul, from the good effects which it produces, and from the increase and force which it acquires. It is like the spark which grew into an increasing and extending fire.

"Knowledge is a trace of the intelligence, which attaches itself to the noble soul. The soul receives it, then it purifies itself, and increases, until it becomes a spiritual figure. A man, when he is born, knows not from what state he has proceeded, but when he has reached maturity, and when his reason is developed, he has the knowledge and

understanding of what condition he has passed. And so, he who labours to instruct himself, neither knows his previous ignorance, nor the learning he has acquired, until he has reached the higher degrees of knowledge.

"But to return to what we were saying about the flint and the tinder, and to their signification in the language of wisdom. The flint and the tinder are as a conjugal couple, male and female. The fire springs from them, as young are produced by the sexual intercourse of animals. The flint is the intelligence, the tinder is the soul. The fire does not appear in the tinder but by means of the steel and the flint. In like manner, spiritual figures do not proceed from the soul, but by the nourishment it receives from the intelligence and the inspiration* of the Creator."

To relate all that the Druse writers say of the superior excellence of their religion, would far exceed the limits of this work. Their books are, in fact, filled with eulogies of their religion,—of its

* In the Druse writings the word *Inspiration* always signifies the lights and truths communicated by the Lord to the Intelligence, directly and without any medium, which the Intelligence transmits to other Ministers, and by them to simple Unitarians.

sublimity, and the purity of its doctrine. They delight to compare it with the religion of the Mohammedans of both sects, of the Jews, and the Christians, showing its immeasurable superiority over them all.

The knowledge of the dogmas of this religion, is the true knowledge, indeed the only knowledge worthy of being named. Nowhere is this exposed in greater detail than in Temeemi's treatise on the "Division of Sciences; the Confirmation of the Truth and the Manifestation of the Mysteries," a work which has already been alluded to.

"Happy," says Temeemi in another work, "Happy he who devotes his whole heart and mind to the research of wisdom, into whose mind the light of wisdom has descended like a refreshing stream, who devotes his entire thoughts to meditation with the elect of God! Happy he who has made wisdom his abode, who regards it as the pearl of great price, the only true good, who treasures it up within himself, as in a stronghold inaccessible to strangers.

"Disciples of wisdom, cherish wisdom, guard and preserve it carefully and perseveringly from

those who despise it. The paths of truth are plain and manifest to those who walk therein, the gates of mercy are open to those who seek them, the sources of wisdom flow for those who would drink of them, the ministers of the preaching have been sent to all men, to direct those who would be conducted in the right way."

The word "Justice" is often used by the Druse writers, and it designates sometimes the Unitarian religion, sometimes the Imam and the chiefs of this religion. The following are a few passages in which this word occurs:—"Praise be to God, the Master of the Universe, that his favours extend to the Imam, the *Justice*, the Chief of the Truth, and that his mercy rests on his exalted Ministers! They have renounced the obedience due to the Director, the Imam, the *Justice*, and have thrown off the yoke of the Unitarian doctrine. It is proved and recognised that Hakem, the *Justice*, is clement and full of mercy to all mankind." Hamzé is often styled the "Balance of Justice."

"The doctrine of the Unity," says Moktana, "is the first of all religions which have ever existed in past ages. It is the Balance of Equity, by

which the heavens and earth subsist. Thanks be to the Weli (Hamzé), the Balance of Equity, by whose ministry the promises have been fulfilled towards men! May the favours of the Weli overflow unto them who are the balances of equity, on all true men and faithful witnesses."

The Druses have also given the name of "Justice" to their religion, because they admit the doctrine of free-will, rejecting that of predestination, as utterly irreconcilable with Justice, since they argue, if a man be not a free agent, he cannot be amenable to rewards and punishments; in direct opposition to the Mussulmen sects, who affirm that God, as master of his creatures, can dispose of them as he pleases; that nobody can ask the reason of his decrees, and that if he chose to admit all men into Paradise, or to cast them all into Hell, it would be just, because Justice, is to dispose of one's property as one likes. This doctrine is in fact that of the Koran.

Moktana thus expresses himself on the doctrine of free-will and predestination, in a treatise wherein he calls on the Unitarians to make a public profession of their religion:—"If any one shall object

that the creature cannot resist the command of the Creator, and that when he has ordered one thing and prohibited another, he cannot but be obeyed; answer him, You know not what is the nature of the commands and prohibitions of the Creator (whose bounties are magnificent). If, in fact, his orders were absolute and irresistible, none would be unbelievers, all men would be equal in point of faith and religion, there would be no use of rewards and punishments. The whole edifice of piety and good works would be broken down. But God forbid it should be so!

"His commandments, are merely an invitation to choose the good, and his prohibitions, exhortations to avoid evil. This invitation to choose the good is necessary, in order that Justice might be fulfilled towards men, and that the recompences and punishments announced for the day of Resurrection, should have their full punishment. He has sent the Apostles, who have publicly announced the doctrine of the Unity, in the way of an invitation to embrace it, to the end that this doctrine might be heard of all men, whether near or distant, and that it might stand as a witness against them. Justice being thus fulfilled as regards them.

"It is very true, that according to strict Justice God has acquired full and sufficient title against all men of preceding ages, by the preaching of the Unitarian doctrine, which has taken place at various epochs, and the neglect which they have shown for it; but this invitation has been repeated over and over again, that men might not have the slightest pretext to adduce against God, after he had sent his Apostles amongst them."

The Druse Sheiks profess to believe that a man's days are numbered the moment he is born, so far accepting the doctrine of predestination in common with the Mohammedans. Whether grounded on conviction or not, it is a principle which they loudly support, and zealously inculcate on their followers, as a very useful principle in war.

Hamzé, and the other Druse writers, had a direct and pressing interest in combating the opinions of the Mussulmen, whether Sunnis attached to the letter of the Koran, or Ismaelis, partizans of the allegorical system. Surrounded by Mohammedans of these two sects, whose doctrines they held in contempt, they applied themselves vigorously to expose everything in their teaching, which was open to criticism. It is for this reason, that all their

writings are filled with arguments to show, that the time appointed for these two religions is passed, that they were but types of the Unitarian religion, and that the Manifestation of the Reality did away with them. The same mode of reasoning applied itself equally to the religion of the Jews, and that of the Christians.

But the Unitarians had nothing to fear from the Jews and Christians, who, under the government of Mussulmen, had but a precarious existence, and who were numerically far inferior to them. Thus, the writings of Hamzé and Temeemi contain but scattered allusions to these two religions.

They observe, as a general remark, "Everything which is found true, and admitted by us, in the Pentateuch, Psalms, Gospels, and Koran, comes from our Lord; but that which is not admitted by us, belongs only to their own doctrine, and proceeds from their vain boasting."

It is far otherwise, however, with the writings of Moktana Bohaedeen.

CHAPTER XIV.

Moktana Bohaedeen, who exercised his functions in Syria, often found himself thwarted by the Christians, who united with the Mohammedans to oppose the progress of the new sect. This is, no doubt, the reason that Bohaedeen enters so often into the lists with the Christians, and labours to show them that "they have corrupted the true doctrine of the Messiah, and falsified their Gospel, which contains the clearest and most unquestionable announcements of the preaching of the Unitarian doctrine."

This author appears perfectly familiar with all the books of the New Testament, and with the Liturgies then in use amongst the Christians. Allusions* have already been made to his writings

* See page 92.

to the Christians, but it may be as well to state again, that they are comprised in three treatises. The first bears date, Sofar, 2nd year of Hamzé, 419 of the Hegira. The two others were written most probably, though they are without date, in the year of the Hegira 427. The first is entitled, "Constantineea," and is addressed to the Emperor Constantine VIII., and all Archbishops, Bishops, &c., who profess the "religion of the Baptism." He accuses the Christians of having forsaken the original teaching of the Apostles, and of having introduced into their worship forms and ceremonies borrowed from the Jews. After having spoken in terms of the highest eulogy of Hakem and Hamzé, and adduced numerous texts from the New Testament to show that Hamzé is Jesus Christ in his Second Advent, he thus breaks out:—

"O Saints! be ye not like unto those to whom Jesus declared, according to the Gospel of St. John, that 'light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds

be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.'

"Ponder well, O Saints! these words of the Lord, which contain marks of wisdom so marvellous; and also that passage, which contains so positively the promise of his Second coming, when he said, 'I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, so I know the Father, and I lay down my life for the sheep. And other sheep have I, which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again.'*

"He gave them to understand, that the first fold is the religion of the Jews. The other fold of which he speaks, is the religion of Mohammed.† By this it is clear that he must come again to gather all his sheep into the fold. Awake then, O

* John, chap. x. ver. 15—18.

† In another place, Bohaedeen applies to Mohammed the words of Jesus Christ, "The prince of this world cometh, and hath nothing in me."—John, chap. xiv. ver. 30.

Saints, from your lethargy, inquire of the true chiefs of your religion, that they may give you to know this certain truth; that the Lord the Messiah spake to his Apostles, inviting them to recognise the Unity and the holiness of God, and forbade them all worldly works, which must be more or less mixed up with hypocrisy and deceit; introducing a spiritual law, which does not consist in works like the laws of other religions. It is thus again that he replies to the Jews, who answered him, 'We are the seed of Abraham.' Jesus said to them, 'If ye were Abraham's children, ye would do the works of Abraham:' and again, 'Why do you not understand my speech? Even because ye cannot bear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it."*

"He made his disciples understand by the words, a lie, those religions which prescribe legal observances; after which he says to them: 'Verily, verily I say unto you, if a man keep my word, he

* John, chap. viii. ver. 33, 39, 43, 44.

shall never see death.' He does not say, whoever *doeth my works*, but whoever *keepeth my word*. This Word, is the true doctrine of the Unitarian religion. The proof of which is, that he commanded his disciples to go forth and baptise by water; now water is the symbol of the Unitarian doctrine, and of the knowledge of religion. The word Church, means an assurance, a compact, an engagement. Now such a compact or engagement, is taken by all those who embrace the Unitarian religion. This religion is the 'Word,' which is joined to the Lord Messiah."

In this first writing, Bohaedeen seems solely anxious to attract the Christians by argument and persuasion. He treats them with the greatest mildness and consideration, calls them the Saints, the Assembly of Saints. In the two next writings, however, he loads them with reproaches.

The second writing is called Meseheea, and is addressed to Christians in general. "O! Church of impostors," he exclaims, "where is your obedience, which you owe to the Lord? Where is the submission you owe to his commandments, if you really believe his words, and trust that he will

come again to deliver the faithful from their sins? Has he not given you this precept in the Gospel of St. Matthew,* 'I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use and persecute you. That ye may be the children of your Father, who is in Heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them who love you, what reward have ye? Do not even the publicans the same?'

"O! vile and barbarous men. O! ye idolaters! you have renounced him who gave you these commandments, you neither hear nor obey his orders; on the contrary, O! hypocrites! you have transgressed the word of our Lord, you have imitated the rebellious Jews, who slew the prophets; you have persecuted and outraged those who have announced to you the Advent of the Lord, the Messiah, and have evaded his injunctions, by abandoning yourselves to polytheism and to incredulity. You have scorned and trampled under foot the rights of those who belong to the people of the

* Matthew, chap. v. ver. 44.

Messiah, and you have not understood the manifestation of Him, who is the Universal Cause.*

"Unbelievers, you despise the signs of his coming. Hear what he says to you in the Gospel, to make you understand your actions, and that which will happen to you in the time of his coming. Hear another parable. 'There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first, and they did unto them likewise. But last of all, he sent to them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the

* Hamzé, who is the Messiah and the Universal Cause.

Lord therefore of the vineyard cometh, what will he do unto these husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, who shall render him the fruit in their seasons.'*

"This was to signify to them who those were, who should hold this conduct at the beginning, and at the end; that is to say, at his first coming in the days of Jesus Christ, and at his Second Advent, under the name of Hamzé. Afterwards he added, 'Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."†

Bohaedeen continues throughout the rest of this writing, to reproach the Christians for their blindness, their infidelity to the precepts of the Gospel, which prescribe love, patience, and toleration. He quotes numerous passages from the New Testament, in support of his reproaches; and, in order to prove that all the signs which are to precede the Second Advent of the Messiah, have occurred in his time, he alludes to an impostor who had lately appeared, calling himself Christ, and applies to him the words

* Matt., chap. xxi. ver. 33—41. † Matt., chap. xxi. ver. 43.

of Jesus Christ, "Many shall come in my name and say, I am the Christ."

Afterwards, citing the words of the 24th chapter of St. Matthew, which contains the prophecy of the persecutions to which the disciples of the Messiah should be exposed: "Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake." He thus addresses the Christians: "O sinners and hypocrites, you have persecuted the Saints of the Lord, who have made known his name, you have exposed them to all sorts of trials and persecutions; in publicly opposing them, you have made them known of all men, and caused them to be given up to tortures and martyrdom.

"You have approved of that; you have consented to it, you have co-operated in it. They have been hated by you and all people for His name's sake. You have mutually conspired to slay and exterminate them. Your hearts and your tongues have breathed out hatred against them." What is most remarkable in the remainder of this writing, is the manner in which Bohaedeen allegorizes the words made use of by Jesus Christ, in breaking bread to

his disciples, at the Last Supper, but this has already been alluded to.*

The third and last writing of Bohaedeen has the same object as the preceding. It is destined, according to the title which it bears, "To complete the Destruction of the Religion of the Christians," and is addressed to the Emperor Michael Paphlagonius, who ascended the throne of Constantinople A.D. 1034, of the Hegira 427. He reproaches the Christians for their corruption, their abandonment of the precepts of their religion, and applies to them, in connexion with the persecutions which they encouraged against the Unitarians, the following texts from the Gospel:—

"Woe unto you, Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and all uncleanness! Even so ye also appear outwardly righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you,"† and so on, concluding with the thirty-fifth verse, "That upon you may come all the righteous blood shed upon the earth,

* See page 98. † Matthew, chap. xxiii. ver. 27.

from the blood of righteous Abel unto the blood of Zecharias, father of John, whom ye slew between the Temple and the altar."

Bohaedeen takes the opportunity offered by this latter passage, wherein Zacharias, father of John, is spoken of (at least, in the way which he has quoted it), to recall other passages, relating to the mission of John the Baptist, designated also Elias. He remarks, that John the Baptist had already been put to death, when Jesus Christ, speaking of him, said, "This is Elias which shall come;" and from thence draws the conclusion, that the Messiah had announced a new advent and another mission of John, and that this name alludes to a missionary of the Unitarian religion, who had been obliged to fly from the persecutions of the Christians, and who, in the end, had fallen a sacrifice to their fury.

He applies to the heads of the Christian religion, what Jesus Christ had said of the false prophets disguised in sheep's clothing, but inwardly they were ravenous wolves. He applies to them, likewise, the parable of the wedding, and the guests who refused to come in; the words which Jesus

Christ addressed to Jerusalem, murderer of the prophets, in weeping over it; the parable of the ten virgins, which he quotes at length; and, finally, predicts to the Christians the terrible calamities which will overtake them, in the day of the triumph of the Unitarian religion.

A quotation from the Druse Catechism, on the opinion which the Druses have of the Gospel and the Christian religion, will suffice to illustrate this subject:—

"Q. What is our object when we eulogise the Gospel?

"A. Our object is to glorify the name of Kaim-biamar Allah, who is the same as Hamzé, for it is he who dictated the Gospel. Moreover, we are obliged before men, whoever they may be, to approve of the religion which they profess. But, besides that, the Gospel is founded on divine wisdom, and, in its allegorical sense and meaning, typifies the Unitarian religion.

"Q. If the Christians maintain that the truth of their religion is based on stronger proofs than the word of Hamzé, how shall we answer them? By what do we know the excellence of the Minister of the Truth, Hamzé, son of Ali?

" A. By the witness which he bore to himself when he said, 'I am the first of the Lord's creations.'

" Q. What are we to think of the Gospel which is in the hands of the Christians, and what is our teaching on this subject?

" A. The Gospel is true, for it contains the word of the True Messiah, who, in the time of Mohammed, bore the name of Salman Faresi, and who is Hamzé, son of Ali. The false Messiah is he who was born of Mary, for he is the son of Joseph.

" Q. Where was the True Messiah while the false Messiah was with his disciples?

" A. He accompanied him, and was of the number of his disciples; he dictated the words of the Gospel, and instructed the Messiah, the son of Joseph, prescribed to him the way in which he should lay down the rules of the Christian religion, and the latter at first received all his instructions with patience and docility, but having at last disregarded his words, the True Messiah inspired the Jews with hatred against him, and they crucified him.

" Q. What became of him after he had been crucified?

"A. He was placed in the grave, but the True Messiah came and stole him from the grave, and hid him in the garden; after which he spread the report that the Messiah had risen from the dead.

"Q. Why did he act in this manner?

"A. To establish the Christian religion, and in order that men might cleave to the doctrines which he, the false Messiah, had taught them.

"Q. Why did he do this, and deceive unbelievers?

"A. He did this in order that the Unitarians might remain concealed under the shelter of the Christian religion, without any body knowing them.

"Q. Who is he, then, who it is said proceeded from the tomb, and entered, the doors being closed, into the place where the disciples were assembled together?

"A. The Messiah, living and immortal, who is Hamzé, the servant and slave of our Lord, Hakem."

This extraordinary doctrine is quite consistent with the Druse principles; for it will be remembered that, according to them, at each announcement of a new religion, the Universal Intelligence

was present on earth, aiding and assisting its authors in the developement of their doctrines, but reserving the full disclosure of the Truth, until the time had arrived for the manifestation of the Universal Intelligence, in the person of Hamzé in the time of Hakem.

CHAPTER XV.

In the preceding pages, it has been remarked that the Unitarian religion is often put in comparison with two others, called the Tenzil and Tawil, which are reckoned amongst the false and erroneous religions, and the sectarians of which are to be punished in the day of the triumph of the Unitarian religion. The two above-named sects flourished simultaneously in Egypt under the reign of the Fatimites. These Caliphs, who founded the glory of their house, and their rights to the throne and the pontificate, on their pretended descent from Ali, had introduced their doctrines into Egypt, when they conquered it. But reasons of prudence and policy, had no doubt prompted them to show forbearance towards the opinions of the

Mussulmen who were already inhabiting that country.

Though this toleration and forbearance underwent frequent variations, yet we see in the books of the Druses that, in the time of Hakem, the two sects had each its chiefs, its cadis, and other officers, and that there often arose violent quarrels between the several sectarians. The idea which the Druse books gives of these two religions, is nowhere better explained than in a treatise of Hamzé, entitled the "Concealed Destruction."

The object of this work is to prove, that Hakem has abolished both the exterior and interior religions; that he has dispensed men, both by his example and his edict, from the legal observances prescribed by the Koran, and from the spiritual obligations typified by its precepts, according to the doctrine of the allegorists; substituting in their place, the commandments of the Unitarian religion; that these commandments are the true meaning of the letter of the precepts of the Koran, and of their allegorical interpretation; which latter, notwithstanding its apparent spirituality, is, when com-

pared with the Unitarian religion, but as a mere shell without substance.

A brief analysis of this remarkable composition will be interesting, and will serve to elucidate the actual position of the Druses with respect to Islamism, and the manner in which they really regard the laws and injunctions of the Koran, notwithstanding their outward professions to the contrary.

"Society of Unitarians," says Hamzé, "you have already in a previous communication, been informed of the abolition of the law, by the exemption which has been given you from paying the tenth; for the precept of the tenth is the essence of the law. My present object in writing this letter, is to expose to you the destruction of the whole law, by taking its fundamental precepts one after another, both in their literal and allegorical signification; and I will make it evident to you, that it is neither by the exterior nor by the interior of the laws, that one can obtain salvation.

"The hour is arrived. It is time to explain clearly and unequivocally, but only to Unitarians, not to polytheists until the epoch when the sword

shall appear. Then this explanation will be broadly manifested to all men, whether they will or not; and the Mussulmen in common with polytheists, will be sentenced to pay a capitation tax, like that which the Jews and the Christians pay at this day. The time is at hand, if it please the Lord, from whom cometh success."

Hamzé commences his instructions by the Mohammedan profession of faith, "There is no God but God, and Mohammed the Prophet of God." By allegories and reasonings, founded on the numbers of words and letters which enter into this profession of faith, and on the relations of these numbers with the planets, months, and signs of the Zodiac, Hamzé finds in it, the hierarchy of the Unitarian religion, and deduces therefrom, that the obligations imposed on believers to express their faith by this formula, ought not to be taken, either in its simple and natural sense, nor in the allegorical sense adopted by the Batenians, but in a far more mystical sense, indicating the Unitarian religion, which consists essentially in the knowledge of God, and his ministers.

"After this profession of faith," says Hamzé,

the Natek has established prayer, which ought to be made five times a day.

"All Mussulmen agree that, when a man makes a prayer at the head of the Assembly of the Faithful, his prayer is that of the whole Assembly; his recitation and his actions, are those of all present, so that if he neglects one of the conditions, which are so essential to the validity of prayer, they are all obliged, as well as he, to begin again. What shall we say then of our Lord, who for many years never made any prayer at all in the assembly? Who never, during that time, immolated victims at the feast of sacrifices, a ceremony which is associated with prayer as an indispensable obligation? Since, then, our Lord has neglected these two important matters, we know that he has abolished both prayer and immolation of victims. So much for the exterior precept of prayer, and its obligation. As to the interior of this precept, you have heard in the Medjlis, that prayer is the sacred engagement which unites the faithful to the Imam, that is Ali, son of Abou Taleb, and they quote this passage: 'Prayer preserves from sin and crime, and whoever has entered into the alliance of Ali,

has renounced the love of Abou-becr and Omar.' We see, however, a great number of men who have entered into the party of Ali, and who nevertheless remained attached to Abou-becr and Omar, and passed over to the party of Moawia, abandoning that of Ali.

" Some even have entered into the alliance of our Lord, and nevertheless have not renounced their attachment to Abou-becr and Omar, even disobeying our Lord, and acting contrary to his orders. That is certainly contrary to what we have heard in the Medjlis. But we see that our Lord has himself abrogated this interior sense, which we were once taught; since he allowed all the sects inimical to Ali, to profess publicly their attachment for Abou-becr and Omar. He has, in fact, annulled both the exterior and the interior.

" Learn then, that the prayer obligatory five times a day, is to attach our hearts to the dogma of the Unity of our Lord, who has no fellow, by the ministry of the five Ministers, the Intelligence, the Soul, the Word, the Preceding, and the Following, which are at present existing amongst us. That is the true prayer, to the utter and entire

exclusion of the two other prayers, exterior and interior.

"After prayer comes the precept of the tenth, from which our Lord has completely relieved you. It has been read to you in the Medjlis of the doctrine of the Batenians, that the payment of the tenth consists in recognising the sovereign authority as resting in Ali and the Imams of his race, to the positive renouncement of all relations with his enemies, Abou-becr, Omar, and Othman. Our Lord, however, has ordered, that none of the disciples of the sects inimical to Ali should be disturbed, and an ordinance has been read in all the assemblies, strictly prohibiting any one from cursing Abou-becr, and Othman.

"We see then clearly that our Lord has abrogated the interior meaning of the precept of the tenth, which has for its object Ali, son of Abou Taleb, just as he has abrogated the exterior; and that the real tenth is none other in reality, than to believe in the Unity of our Lord, to purify and cleanse our hearts from one and the other law, and to abandon everything which we formerly professed.

"Let us pass on to fasting. The disciples of the

exterior law, and all Mussulmen, believe that the Natek said, 'Regulate the commencement and the end of the fast by the first appearance and the wane of the moon.' They teach that, when a man breaks the fast for one day only in Ramadan, he must, upon perceiving his fault, fast two months and ten days, by way of expiation. But our Lord has ordered us to break the fast on the last day of Ramadan, the very day which all Mussulmen look upon as the seal of the fast; so much so, that if any of them break the fast on that day, the preceding month's feast is counted for nothing.

"There cannot be, as far as regards the abrogation of fasting, a more powerful and evident argument than this, to any one who thinks and reflects." After proving in a similar way, that the interior meaning of fasting has also been abolished, Hamzé concludes by saying, "This precept signifies in truth, anything but the two kinds of fastings, known in the two laws; it signifies that you are to keep your hearts in the faith of the Unity of our Lord; and one cannot attain to the Unitarian doctrine, but by the discernment and know-

ledge of the thirty Ministers, as well spiritual as corporeal.

"With regard to the duty of doing pilgrimage, Mohammed has said, 'God requires all men to perform a pilgrimage to his house, he exacts this of all who are able to do it.' The disciples of the exterior law say, upon the authority of the Natek, that pilgrimage consists in going to Mecca, ascending Mount Arafat, and punctually fulfilling all the conditions prescribed to be done there. But read also in the Koran, 'whoever enters there is in a safe asylum.' This place, named Haram, is, they say, in Mecca, and comprises a space of about twelve square miles.

"Now we know, that all sorts of plunder and massacre frequently occur in this Haram, and brigands and assassins have been known to penetrate to the very Caaba; all which is absolutely irreconcilable with and opposed to, the above assurance of safety. All the ceremonies of the pilgrimage which are practised in this place, are a kind of folly and extravagance, such as baring the head, throwing up dust, and swearing obedience without anybody asking it; all these are the actions of fools.

"Our Lord for several years stopped the pilgrimage to Mecca, and ceased to send the stuff destined to cover the sacred tomb. Now, to remove the covering from a thing, is to expose it, and give it over to profanation. Our Lord meant to shew by that, that this precept had quite a different meaning, and that the pilgrimage itself was of no utility whatever." The allegorical meaning of the pilgrimage to Mecca, as adopted by the Ismaelis, is also set aside.

"Our Lord has thus abolished all that was taught in the Medjlis, and from hence we know that the precept of pilgrimage, both in its exterior and interior meaning, is done away with."

The duty of making war on infidels, which Mohammed practised, on which he established Islamism, and which he makes an imperative duty on all good Mussulmen, is also declared null. "Our Lord has abolished the principle of making war against the infidels, both as regards the exterior and the inner meaning. The real object of this precept, is to seek to know the Unity of our Lord, and to make progress in this knowledge, not to associate any of the Ministers with him, and sedulously to avoid falsehood."

The duty of submission to legitimate authority, so peremptorily laid down in the Koran, which the disciples of the exterior law interpret into submission to Abou-becr, Omar, Othman, the family of Omayia and that of Abbas, and which the Schiis make to imply submission to Ali, son of Abou Taleb and his issue, is also declared to be vain and nugatory.

"When we consider," says Bohaedeen, "the belief of all those who profess the worship of one God, we recognise that men are divided on this point into three classes. The first seek him with the eyes, and by the testimony of corporeal view; the second strive to know him by the aid of words, logic, and sophistry; the last class, avoiding all that, confess his Unity, by the Intelligence." "Men," says Temeemi, "are divided into three classes. Some profess the exterior law, they are called Mussulmen. Some profess the interior law, they are called Believers. The last are attached to the Kaim Alzeman, they are named Unitarians.

"Whoever professes himself to be an Unitarian, and pays any attention whatever to the exterior law, is a liar and deceiver; and whoever pays any

regard to the interior law, and at the same time calls himself an Unitarian, is guilty of treachery and falsehood. He is a polytheist, inasmuch as he associates anything with our Lord."

It is thus that Hamzé and his coadjutors, by a successive series of mystical explanations and anathemas, sweep away Mohammedanism in all its phases. Yet many of the Druse Sheiks, who are Ockals, may be seen wearing very neat pocket editions of the Koran, enveloped in rich gilt cases, suspended from their girdles!

CHAPTER XVI.

Druse Morality.

It has been shown in the preceding pages, that the seven commandments which Mohammed imposed on his followers, are entirely abrogated by Hamzé. But he has substituted seven others in their place. "Know," says he, in his Elements of the Unitarian Religion, "that our Lord has discharged you from the seven legal and painful precepts, and has imposed on you seven other obligations, which are the commandments of the Unitarian law. The first and greatest is, Truth in your words; the second is, To watch reciprocally over the safety of the brethren; the third is, To renounce wholly and entirely, whatever religion you may have previously professed; the fourth is, To keep yourselves apart, clear and distinct from all who are in error; the fifth is, To recognise the existence of

the Unity of our Lord, in all ages, times, and epochs; the sixth is, To be satisfied with his will and his works, whatever they may be; the seventh is, To abandon and resign yourselves to all his orders, whether in prosperity or in adversity."

The same obligations are imposed on female Unitarians. "It is necessary that all female Unitarians should learn that the first duty imposed upon them is, To know our Lord, and not to attribute to Him any relationship whatever to any creature; the second is, To know the Master of the Age (Hamzé), and to distinguish him from all spiritual ministers."

Here follow passages explanatory of the abrogation of the Mohammedan precepts, and the imposition of those of the Unitarian law, as recorded above, for the men.

"After the obligation to believe all the doctrines concerning which I have written, and to believe them without doubt or hesitation, all Unitarians, men and women, are obliged to keep these seven commandments, conform their conduct thereunto, and keep them strictly secret from all who are of a different religion."

The principal dogmas of the religion of Hamzé, all which concern the nature of God, and his Manifestations; the rank, excellence, and Manifestations of the Universal Intelligence, and the other spiritual ministers, form the body of the Druse dogmatic theology. He who by adopting these dogmas, has become a member of the Unitarian brotherhood, contracts, at the same time, the obligation to live conformably to the precepts contained in the seven commandments, which form the Druse moral theology. The second and third commandments, may more properly speaking be included in the dogmatical part of their religion.

The fifth most certainly so, since it prescribes the belief that the preaching of the Unitarian doctrine has taken place, though in a concealed manner, in all ages, that is, at each of the epochs when a Natek or prophet has appeared to establish a new law, and during the time of the existence of each of the religions founded by Noah, Abraham, Moses, Jesus, Mohammed, and Mahommed the son of Ismael. In treating of the Druse code of morality, therefore, it will be necessary only to consider four of these commandments,—truth in

words, mutual assistance and protection, renouncement of every previous religion, and submission and resignation to the will of God.

Truth in Words.

The precept of truth is looked upon in the Druse writings in two points of view, — as it regards religion, and as it regards society. Under the first point of view, to be truthful in words, is to make profession of the dogmas of the Unitarian religion, which is Truth. Under the second point of view, it means, never to deceive the brethren.

But this obligation is subject to many restrictions, and prevarication is permitted towards those of a different religion.

"If you thoroughly know," says Hamzé, "the obligations which are imposed upon you to be true to your words, to watch over the safety of the brethren, to recognise the Unity of our Lord, and submit yourselves to his orders, you know how to distinguish truth from falsehood, faith from unbelief, and impiety from the religion of the Unity. Whoever is not truthful in his words, is certainly

void of truth, and hypocritical in his heart. The first and greatest of all commandments is Truth.

" Truth is the confession of the Unitarian doctrine in all perfection. In general, all religions are considered imperfect, without good works; how much more, the religion of the Unity of our Lord, which is the most excellent of them all. Whoever, then, calls himself an Unitarian, and does not practise the commandments of our Lord, worthy of all praise, who does not observe truth in his words and virtue in his actions, is an Unitarian only in name, but his conduct is that of an impious man, and a polytheist. Take care, brethren, that your hearts do not belie what you say to each other, for that will draw down the anger of the Kaim Alzeman. It is rank polytheism. Now polytheism is an enormous crime, for it has been shown that Truth is the emblem of the knowledge of the Ministers, the most excellent road, the way towards which everything ought to tend; and that falsehood, on the contrary, is the emblem of Iblees.

"Yet you are not obliged, brethren, to observe truth in words towards men who are in ignorance, blindness, and obscurity. Truth, however, is al-

ways a matter of politeness; but what I mean is, there is no actual obligation imposed upon you to speak truth to the rest of mankind. Truth is only obligatory amongst yourselves, and it is to be observed by you reciprocally, one towards another. Falsehood is not permitted amongst Unitarians, for that would be to doubt religion, and to be deficient in faith. Falsehood is never more shameful for a man than when there exists no motive for it. It is never permitted for an Unitarian to speak falsely of his brother, unless a stranger is present, in whose presence the truth cannot be revealed with safety. In such a case, silence would be the best; but if one cannot be silent, it is allowable to state a falsehood; on the conditions, however, that the case shall be stated to the brethren, and the real truth told when the stranger is no longer in the way.

"Nevertheless, it is good to speak truth at all times, and before all men, provided you do not endanger yourselves by so doing. It is even advisable to do so; for when a man once gets into the way of speaking falsely, it is to be apprehended that, in spite of himself, and by the mere force of

habit, he will get to speak falsely towards the brethren. Falsehood is criminal under all circumstances. We permit it only towards our enemies, when evil consequences may result to you from speaking the truth; merely, however, as a means of precaution.

"If, for instance, any of you have killed a man of the ordinary class of men,* and is afterwards questioned upon the subject, he is allowed to deny all knowledge of the murder, so as not to commit himself.† There are similar cases also. If an Unitarian has borrowed anything from one of that class of men, or become a debtor to one of the adversaries, without having given an acknowledgment, or deposited security, and should afterwards be unable to pay, in such a case, he may deny the debt, on account of the distress he is in, and lest he give the adversary grounds for proceeding against him, and insisting on the retribution of what he is wholly unable to give back. But if an Unitarian is in good circumstances, and not pressed by

* That is to say, one who is not of the sect of Unitarians.

† The English law sanctions a falsehood of the same kind on the part of the prisoner, at trial.

poverty and indigence, he ought not to be wanting to the truth; he should acknowledge the debt, because there is no good motive for him to deny it.

"For the interests of commerce, also, all money engagements ought to be faithfully kept; and it is not worth while to disturb those interests upon frivolous and unnecessary pretexts. We only allow this deviation under the most pressing circumstances. As to Unitarian brothers, sincere, truthful, and obedient, who mutually watch over each other's security and welfare, who have escaped the toils of Satan, there should be no dispute or discussion amongst them, either in temporal concerns or in matters of religion. When one of them has lent money to one of the brethren, and learns that his debtor is in distress, he ought to have patience with him, and even lend him more if he stands in need of it. But the debtor, however great may be his distress, must never deny the debt; and the other, seeing his honesty and truthfulness, ought to excuse him."

Mutual Protection and Assistance.

The Unitarians, as has appeared from numerous passages, are called Brethren and Sisters, in the writings of Hamzé and the Ministers. It is this quality of Brotherhood, which supposes brotherly love, that Hamzé constitutes as the basis of his injunctions of mutual assistance.

It is this principle, notwithstanding some deviations caused at times by external and political reasons, which has been the mainstay of the Druses, and gives them that attitude of strength and compactness in presence of a Mohammedan and Christian population, the first secretly, the latter openly inimical to them; and which has enabled them, in spite of reverses, to hold their ground and maintain even an aspect of superiority and independence.

Hamzé tells them to watch reciprocally over each other's safety, and enjoins them never to go unarmed and without having at least a cutlass. He gives even a further development of this precept:—"I recommend you to watch over the safety of the brethren, for by this your faith will

be perfected: administer to their necessities, satisfy their demands (whether in matters of religion or in temporal concerns), receive their excuses when they excuse themselves to you, look upon those who deceive them as your enemies, visit those of them who are sick, do good to the poor among you, and relieve them, not holding short your hand."

Bohaedeen, in like manner, in a letter addressed to the "Inhabitants of Mount Lebanon, Antioch, Syria, and Mesopotamia," dated 17th year of Hamzé, 425 Hegira, lays down this principle:—"It is expressly forbidden for any man who is distinguished by the profession of Unitarianism, and whose belief is consequently entirely different from that of the sectarians of heresy and incredulity, to exact any contribution from his brother, if he has wherewithal to support himself; and it is equally forbidden for a faithful Unitarian, when he knows that his brother is in want, to reduce him to the necessity of seeking relief elsewhere."

The spirit of independence and self-respect on the one hand, and of mutual support which proudly scorns external aid on the other, here inculcated,

needs no comment. These feelings have become inherent in the Druse character. No one has ever seen a Druse Ockal begging.

Of the Renunciation of every other Religion and Worship.

This precept, if taken literally, would seem to imply that the Druses are called upon to renounce publicly every other religion, and openly profess their own. And indeed the writings of Bohaedeen would seem to warrant such a construction. But it must be remembered, that his exhortations to the Unitarians to discover themselves fearlessly and without disguise, were written from Cairo, when the rising sect of Hamzé was enjoying the full favour and protection of Hakem.

Upon the death, or, as it is called, the Disappearance of that prince, the position of the Hamzéites assumed a very different aspect. They were unrelentingly persecuted. The strongest measures were taken to eradicate them, and, as far as Egypt was concerned, it would seem effectually. It is natural to expect, that their chief would not leave his followers destitute of instructions suitable to

their altered condition. And such, it will be found, were actually issued by Hamzé from his place of retreat, in a letter entitled, "Exhortation to Self-preservation and Watchfulness."

"Take care, Unitarians," says he, "to keep the mysteries and the commandments. Among these precepts, the greatest and most important, and the transgression of which is the most criminal, is, never to impart to any one the tidings of our Lord—that is to say, any knowledge of the doctrine of our Lord; because he has closed the doors of his mercy to all creatures, and no more can be admitted amongst the faithful. In like manner, of the mysteries, whoever shall be known to reveal anything of them, let him be put to death without pity; for he has ceased to be of the number of the Unitarians, and has become an outcast and an infidel. The reading of the mysteries must take place in a secret place, and only in the presence of Unitarians, who have long approved themselves to be of the faith. The books of the mysteries must never be allowed to be taken out of the place of their deposit. If any portion of them should ever be found in the hands of an infidel, heretic, or

apostate, it is lawful to destroy such a person, if possible. You are all of you, of every degree and standing, whether Dais or simple believers, under the strictest obligations to look to the safety of the mysteries, to profess the greatest indifference towards them, *to pretend not to know them, and to profess the religion of the power to which you may be subject, even though it is impious.*

"For our Lord wishes it to be so now, until the manifestation of his sword and of the Unitarian doctrine, and then it will be you who will be kings, and who will triumph through all eternity. It is certain and indubitable, that the running waters (the teaching of the Ministers) will be arrested in their course, and that you will be exposed to trials and afflictions; but support all with patience, and you will receive pardon and a rich reward. Conceal wisdom from those who are not worthy; and hide yourselves, in conforming if necessary, to the practices used amongst the people (amongst the disciples of the Laws)."

Three questions and answers from the Druse Catechism, confirm the principles so unequivocally laid down in the preceding passages:—

"Q. What is our object when we speak well of the Gospel?

"A. We are obliged before men, whoever they may be, to speak well of the religion they profess.

"Q. Why, when we are questioned on the subject of our religion, do we deny all books save the Koran?

"A. Know that since we are obliged to conceal ourselves under the veil of Mohammedanism, it is necessary that we should accept the book of Mohammed. We are not liable to reproach in so doing, no more than in reciting the usual prayers used by Mohammedans at funerals; for the simple reason, that it is our duty to conceal our real belief; the religion of which we make internal profession exacts this from us.

"Q. Why has Hamzé son of Ali ordered us to conceal the doctrine of wisdom, and not to reveal it on any consideration?

"A. Because it contains the mysteries and promises of our Lord Hakem; we must not divulge it, because it contains the salvation of souls and the life of spirits.

"Q. But are we not selfish in not wishing all men to be saved?

"A. It is not a principle of selfishness; for the preaching is suppressed, the door is closed. Those who have been unbelievers must continue so, and those who have believed will continue in the faith."

CHAPTER XVII.

Of Submission and Resignation to the will of God.

"Society of Unitarians," says Hamzé, "take care to be truthful in your words, to watch over the safety of the brethren, to be content with the will of our Lord, and submissive to his decrees in every time and every place. If he exacted from any of you that he should kill his own son, he should be prepared to do it without repugnance; for he who does a thing, but not with his whole heart, is not worthy of recompence. Whoever, on the contrary, cheerfully accepts the dispensations of the Lord, throws all his care upon him, and does not act hypocritically towards the Imam of his age, is of the number of Unitarians.

"Female Unitarians, have you not heard in your Holowés, that when a man submits with

patience to the decrees of God, these decrees take effect upon him, and he receives the recompence of his submission? When a man betrays impatience against the decrees of God, these decrees are not the less fulfilled, but he is condemned as a sinner. Since then the decrees of God cannot be avoided, whether one resigns oneself or is impatient, one ought to receive them with patience and cheerfulness, that our conduct may be meritorious and praiseworthy.

"Know you not, female Unitarians, that you yourselves have contracted engagements by writing, which have been presented (at least in appearance) to Him who knows the thoughts and secrets; that in these engagements, you say, that you devote to our Lord Hakem, worthy of all praise, your souls, your goods, your offspring, your flesh, your blood, accepting with the whole heart whatever He wills and ordains concerning you, abandoning all your affairs to the Lord, who is liberal, and objecting to nothing which may befal you.

"The true Unitarian places his confidence in the Lord and fears no trial." "Since the generality of mankind," he says again, "although plunged in

error and ignorance, believe that no evil can happen to them before the time appointed; and that when anything happens to them, whether fortunate or unfortunate, they receive it with tranquillity of mind, resigning their hearts and contenting themselves with saying, 'All is for the best; such is the will of God;' how much more ought he who knows and confesses the Truth (the Unitarian doctrine), to be more excellent in faith, seeing he aspires to a happier end and richer reward! He ought not only to strive to surpass the rest of mankind in this respect, but to surpass them in fact."

Besides the seven commandments detailed above, there are various other precepts which Hamzé recommends to the Unitarians, as worthy of their observation. Some of these precepts concern morals, others civil rights, which latter, as among the Mussulmen, are strictly allied with religion (being founded on the Koran), and which may be viewed in the same point as regards the Druse religion.

The duty of morality is thus exposed by Hamzé: "The spiritually-minded, both men and women, should keep themselves from all stain and fault, from all crime and impurity. They must avoid

intimacy with all who deny our Lord, and are unbelievers; they must put away from them all loose desires and all sinful thoughts and actions, that their faith may be useful, and that the purity of their conduct may shine before those who believe not in the Lord.

"Let the women occupy their hearts with the confession of the Unity of our Lord, and with obedience to the Kaim Alzeman and the Ministers of religion whom he has established. Let them seek to preserve the strictest chastity, and give no countenance to the insinuations and corrupting advances of sinners. This letter has been written that it may be read before all believing women who know the Unity of our Lord, who profess to acknowledge none other than Him, who confess the eternity of his existence, who keep under the body, who are faithful to their husbands," &c.

" Hear, assembly of believers," says Hamzé, in another place, " what I command you. Practise truth, and watch over the safety of the brethren, order that which is good, that is, the dogma of the Unitarian religion. Abstain from evil, that is, from the association of any being with our

Lord. In all things submitting yourselves to the Lord."

In refuting the licentious doctrines of the Nosairis or Anserians, Hamzé takes occasion to enforce the duty of chastity. "The animal appetites," he says, in speaking of physical love, "are produced by the concurrence of the four elements which exist in all animals; and whoever prefers them to his religion is below the beasts, and even more lost in their ways. He, on the contrary, who abstains from the indulgence of his brutal passions, is more excellent than the exalted angels."

These ideas are also those of Moktana, who earnestly enforces them in many passages, wherein he warns the Unitarians to beware of the allurements laid out to them by false teachers, to abandon the true doctrine of Hamzé. In a letter addressed to Abou'lyakdan, he charges him to examine the conduct of a minister called Sikeen, who had corrupted the Unitarian doctrine; requires him to call upon all within his diocese to renounce their irregularities, to abstain from all acts of violence, to conduct themselves with honesty and uprightness in all their relations, to preserve the

honour of women against the enterprises of men who follow a false and erroneous doctrine.

He also advises him to despise the good things of this world, and to be content with a little honestly gained, rather than aspire to the acquisition of riches; and concludes by exhorting him to occupy his disciples with the study of the doctrine of wisdom; to teach them the duties of fidelity, patience, and a courageous perseverance; and to keep both himself and them attached to the confession of the Unity, to resignation, submission, and to a conformity with the rules of modesty and virtue.

"Take care," says the author of a piece which has been already quoted, "not to tolerate amongst you a murderer, or a thief, or a fornicator, or a spoiler of others' goods, or one violent and unjust, or any person addicted to those vices, which are held in horror by all true Unitarians."

All these extracts from the Druse writings show that the Unitarian religion, as it was taught by Hamzé and by his faithful and zealous disciple Moktana Bohaedeen, inculcated the strictest principles of morality. It is unquestionable, that the

innovators, to whom Hamzé and Moktana so often allude in their writings, tried to create partizans to themselves, by holding out inducements of a nature entirely at variance with the doctrine of the religion founded by Hamzé, and totally repugnant to the best feelings of humanity.

The Christians of the Lebanon are not loath to affix to the Druses a character for looseness of morals, which in reality they by no means deserve. This tendency to depreciate them may, indeed, be founded upon traditional accounts of the conduct of those sectarians, who so justly merited the censures of Hamzé and Moktana. And as the Druses have always carefully, and, until lately, successfully concealed their religion, it is not surprising that the Christians fell into the error of supposing, that so much caution and dissimulation were intended to cover practices which would not bear the light.

The preceding pages have been devoted to an analysis of the doctrines of Hamzé, the acknowledged and adored author of the religion now professed by the Druses. Taking those doctrines as they are found in the Druse books, and it being

certain that the Druses accept them and act upon them, as the standard of their faith, it may be fairly assumed, notwithstanding the illiberal insinuations of their enemies, that there is nothing in their religious tenets to warrant immoral practices. With the single exception of that principle which allows the practice of falsehood, if absolutely necessary, towards parties who are not Unitarians, the moral code of the Druses is much more perfect than that of the Mohammedans.

The preceding account of the Druse religion has been necessarily imperfect, but enough has been exhibited to give a general, and, it is hoped, an accurate idea of its doctrines. Borrowing from the tenets of Mohammedanism of both sects, albeit in a great measure to nullify them; of Magism, and of Christianity, but in a remarkable manner seizing the leading feature of the latter, Hamzé constructed a religion which may be styled a Spiritual Quietism. Thus, the Druses are in reality a people without religious ceremonies of any kind whatever; and, what is more remarkable, and perhaps unexampled, they are a people without prayer.

To confess the Unity of the Godhead, to imbibe

into their hearts with praise and thanksgiving and exultation, the sublime revelations and teaching of the Universal Intelligence, for the perpetuation of which amongst mankind they are the chosen and peculiar vessels; to submit themselves cheerfully to all the dispensations of Providence, whatever they may be, without endeavouring to draw down blessings, or to avert calamities, by prayer; and, finally, to look forward with undoubting faith to the future Advent of Hakem, and Hamzé the Messiah, to make the Unitarian religion triumphant throughout the whole world;—such is the belief and consolation, such are the hopes and expectations, of the Druses.

The Ockals.

Instruction in the doctrines of the Unitarian Religion, is open to all the Druses, without discrimination of rank or sex. Since, however, the professors of these doctrines are subject to certain deprivations and restrictions, it is only a few among them comparatively speaking, who choose to take upon themselves the yoke.

Those who do so are called "Ockals," a name

evidently derived from the Arabic word "Akl," or "Intelligence," and which signifies, that they have become the disciples of Hamzé, or the "Universal Intelligence." It is to be presumed, that the first disciples of Hamzé and his missionaries in Mount Lebanon, were all of the class of Ockals.

The following is the form of engagement to which every one subscribed in the presence of witnesses, on his being admitted into the sect, in the early days of its promulgation.

"I put my trust and confidence in our Lord Hakem, the One, the Eternal, without attribute and without number. Such an one, son of such an one, confesses, binding by the present declaration, both his spirit and soul, being sound in mind and body, and perfectly free and voluntary, without violence or restraint, that he renounces every sect, teaching, religion, and belief, of whatever kind it may be, and acknowledges no other obedience but obedience to our Lord Hakem, whose name be glorified, an obedience which consists in serving and adoring Him; that in serving Him he will serve no other, whether past, present, or to come; that he surrenders his soul, his body, his goods, his

children, and all which he possesses, to our Lord Hakem, whose name be glorified; that he submits himself to all his wishes and commands, without offering the least opposition, and without disapproving of his works and decrees, whether they be good for himself or contrariwise.

"If ever he should renounce the religion of our Lord Hakem, whose name be glorified, a religion to the observance of which he sacredly binds himself by the present contract and engagement, should he ever reveal the least portion of it to others or disobey any of its commandments, he will have no more part with the Creator, who is worthy of adoration; he will be cast off from all participation with the merits of the Ministers, and he will receive the punishments of the Most High, King of Kings, the Creator of the heaven and the earth.

"Whoever confesses that there is no other God in heaven worthy of adoration, and no other Imam on earth, save our Lord Hakem, whose name be glorified, is of the number of Unitarians. Written in such a month of such a year of the era of the servant of our Lord, whose name be glorified, and of his slave Hamzé, son of Ali, son of

Ahmed, the Director of those who are obedient, who takes vengeance on polytheists and apostates by the sword of our Lord, whose name be glorified, and by the mighty and irresistible force of Him alone."*

Although the books from which the preceding quotations have been taken form a great portion of the Druse sacred writings, and although a general idea of their belief and doctrines is fairly deducible from them, yet the collection itself in the possession of the Druses is even more extensive, and there no doubt are tracts which have not yet reached the public eye. They are themselves perfectly aware that the leading features of their belief are no longer a secret, although they steadily refuse to admit the authenticity of any passages out of their books which a stranger may place before them, and pretend to ridicule the pretensions of those who would assume to have a knowledge of their religious principles. They have also mutual pass-words, and signs of recognition, a knowledge of

* It is believed by the Druses that these acts of engagement were deposited in a secret chamber in the Pyramids, and that Hamzé will draw them forth and expose them to public view, when he comes again to make his religion triumphant.

which extends to all grades and classes amongst them alike. The Ockals sometimes make use of a cabalistic language when talking to each other, but never before a stranger. From all these circumstances the Druses are enabled still to keep themselves wrapped up in considerable mystery, and there are principles and practices amongst them, which from the singular secrecy and jealousy wherewith they are preserved and maintained, will probably never be divulged so long as the Unitarian religion, as promulgated by Hamzé, exists.

CHAPTER XVIII.

To have confided such principles of religion as those contained in the system of Hamzé, to the commonalty, would have endangered their existence, by exposing them to the casual avowal of indiscreet adherents. No sooner, therefore, had Hamzé lost the countenance and support of Hakem, by the disappearance of that prince, than his conduct became regulated by dictates of the utmost prudence and caution. He himself effected a retreat.

Like the founders of most religions, he wrought upon that most ready and pliant of all the springs of action which agitate the human breast, the spirit of hope. Incorporating into his doctrines that belief which had given such force, consistency,

and triumphant endurance to Christianity, he presented his followers with the prospect of a Messiah, who at some indefinite period would return to earth, to judge the world, and render the Unitarian religion universally dominant. They were to be a chosen and peculiar people, the elect of the Lord, the favoured depositaries of the only true religion. Persecution was to be a test of their faith, and constancy their passport to a rich and unfading reward. This is the tendency of all his latter writings.

Where he spent the last years of his life is uncertain, but his communications with Moktana Bohaedeen, his zealous and faithful Apostle, were beyond all doubt constant and unceasing, and it has been seen that the latter was, during the first quarter of a century after the promulgation of the Unitarian religion, the active and vigilant superintendant of its teaching, the able promoter of its propagation, the guardian of its interests, and the distributor of its Dioceses and Churches.

When, however, these able sectarians found that heresy and schism were making destructive breaches in the original purity of their moral and

religious code, by introducing and sanctioning practices which could not fail of ultimately entailing abhorrence and execration on the entire sect, they promptly adopted a line of proceeding which at least may claim the merit of originality, and to the maintenance of which, the religion which they founded, is mainly indebted for its actual existence.

All preaching was silenced. Proselytism abandoned. Converts were not only not courted and sought, but discouraged and rejected. The door of salvation was declared to be finally closed.

The real and faithful followers of Hamzé were henceforward to be distinguished, not by any attempts at seducing their erring brethren to obedience, and bringing them back to the true fold; not by any outward signs of adherence to the better and the purer faith, but by the impenetrable secrecy with which they guarded the flame of religious hope and consolation, which warmed their hearts and actuated their conduct.

The Druse religion became a sacred inheritance. But the guardianship of doctrines so sublime and exalted, that it were profanation to commit them to the vulgar herd of men, demanded qualities

commensurate with their value and importance, and it required even more than a nominal profession of Unitarianism, to be admitted to a knowledge of the inappreciable mysteries. Hence the order of Ockals.

That a certain degree of *hauteur* and self-sufficiency should be evinced in the outward bearing of a fraternity, which considers itself the favoured depositary of revelations, directly proceeding from the first Emanation of the Deity himself, is not to be wondered at, and, consequently, the Druse Ockals, almost without exception, are distinguished by these characteristics. A modern writer has most justly observed, "One cannot see a Druse Ockal without feeling the impression that he is the possessor of a secret."

A spirit of wariness and circumspection signalizes all the actions of his life. That prudence and reserve which are so essentially requisite to his sacred calling, enter largely into his general character. The gravity, and even stateliness, of his deportment, the measured cadence of his words, and the guarded brevity of his observations, involuntarily invite repose and trust, and combine

in making a good and sincere Druse Ockal, the fittest receptacle possible for confidential communications.

The most experienced amongst the Ockals are invariably intrusted by the Sheiks, with such plans or intelligence as may affect the general welfare of the sect; and everything in the shape of advice or consolation, even between most distant parties, is carried on by their valuable instrumentality. At times they become the salutary medium of reconciliation in personal quarrels or family feuds; for a Druse Ockal is essentially a peace-maker: even war is repugnant to his moral convictions. During a recent crisis, it is true, when the very existence of the Druses was at stake, the Ockals joined in the struggle for defence; but the practice was a deviation from an acknowledged principle.

The late Emir Bechir Shehaab used to invest one of the most noted of the Ockals with a pelisse of honour, and confer on him the title of Sheik of the Ockals. But though this practice was adopted in the hopes of securing to the Emir's government the benefit of his influence throughout the sect, it in no way enhanced the respect and esteem in

which the Sheik was generally held. Exemplary moral conduct, and undeviating adherence to the rigid principles of self-denial which are imposed upon his order, are the Ockal's only passports to superior regard and consideration. With such elements of control and organization continually exerting their influence over their whole body, it is not surprising that the social and political condition of the Druses should present a compactness and unity, which make them both important and formidable.

Some devote themselves to celibacy, in order the more effectually to free themselves from cares and passions which might interfere with the practice of their self-imposed duties, without, however, withdrawing themselves from social intercourse; others, who aspire to a more complete and perfect exercise of that abstraction of thought and feeling, that entire and absorbing appreciation of the Divine Unity and of the transcendent excellence of his favoured Minister, which is the peculiar privilege and the highest aim of a zealous and enthusiastic Unitarian, retire to the Holowés, or places set apart for worship, and pass their entire lives in

contemplative devotion. A coarse straw mat their bed, a stone their pillow, a coarse woollen garb bound round the waist by a girdle of leather their attire, and a morsel of dry bread twice a-day their only sustenance.*

All classes of the Druses invariably kiss the hand of such of the Ockals as distinguish themselves by a superior degree of moral and religious conduct—a mark of respect which they accept with the greatest diffidence and unwillingness, invariably returning the salute, even to the hand of the lowest peasant; displaying in this trivial circumstance, a spirit of humility strongly contrasting with the haughty demeanour of the Christian Priest, who, insolently pretending to exercise a spiritual dominion over his followers, receives a similar homage with a pride and self-complacency, which clearly betoken that he looks upon such an act of subserviency as a right, and a mark of his superiority.

* The writings of Hamzé and Bohaedeen nowhere lay down the necessity of such a course of life. The Druse Ockals, however, believe it to be highly meritorious, and anticipate the highest reward at the hands of Hakem on his Second Advent, as a recompence for their present abnegation.

The Holowés are for the most part built on the tops of the highest eminences, commanding a noble and extensive view of the adjacent country. A few, however, are situated in the midst of the villages. The former are more particularly the residences of the Ockals who have devoted themselves to a life of celibacy. All have property attached to them, the revenues of which are consecrated to the relief of the poor and the demands of hospitality. Two or three are dedicated to the prophet Job; and in the one at Neeha, in the district of the Shoof, which stands on a lofty escarped rock, a lamp is kept burning night and day.

Every Thursday evening the Ockals assemble in their respective Holowés, for the purpose of reading in their sacred books. Should a stranger, and even an European, express a desire to be present, no objection is made, and admittance is granted. On such occasions, however, nothing appears but the Koran, which is read aloud with every mark of respect and attention, in order that their visitor may go away with the impression that they are good Mussulmen; so that, as far as regards any

anticipated insight into their real religion, nothing can possibly be gained to a looker-on by such inquisitiveness.

At the commencement of the evening, earthenware saucers filled with figs, raisins, sugar plums, &c., are ranged on the floor all round the room, for the refreshment of those present. The Druses, both Ockals and the uninitiated, lounge about the door, talk over the events of the day, and pass to and fro in the apartment indiscriminately. Suddenly, the doors are closed, and the latter disappear. The precautions taken by a body of Freemasons are not greater than those now used. Sentries are placed in the immediate neighbourhood, to prevent the possibility of any one intruding on the privacy of the Ockals.

What now passes must be fancied, for it has never been witnessed, except by the Unitarian brethren; and the reader of the preceding pages is just as well capable of forming an idea as the writer. What are the books they read has been shown. The imagination must picture to itself the effect produced on those present, by the perusal of the highly-wrought and glowing passages which they contain.

The ever-recurring and solemn appeal to the deepest feelings of the human heart, engaging it to lift up its entire and exclusive affections to that exalted and transcendant Minister of the One Eternal Being, who vouchsafed to take upon Him the veil of the flesh that He might be known and appreciated of men—the only true and ever-living Messiah—the Universal Intelligence—the First Emanation of the Deity—He who is to appear when the times shall be fulfilled, in great power and glory, surrounded by his chosen ministers and by a vast and innumerable company of Saints, with the sword of vengeance and the balance of equity in his hands, to strike down all his enemies, to punish and to reward according to the dictates of inscrutable wisdom, and to make the Unitarian religion triumphant throughout the wide universe —the glorious, ineffable, and adorable Hamzé!

The warnings, the admonitions, the soul-inspiring promises of the chosen and highly-favoured Moktana, calling on the Unitarians to stand fast in the indissoluble ties of an ever-watchful and enduring brotherhood, to value their inestimable privileges, to guard with a holy zeal and an

untiring faith the sacred truths committed to their charge, and to aspire more and more to a perfect knowledge of the Unity of the Lord, and of the special Ministers of His grace and power. The impassioned descriptions of the irresistible advance of Hakem in his Second Advent, from the centre of China, where the first gathering of his corporeal and spiritual cohorts is to take place; their onward career through India, Scinde, Beloochistan, Persia, extending over the vast continent of Central Asia, destroying Mecca, and menacing Constantinople, to his conflict with, and overthrow of, the Moslem and Christian powers which shall be leagued against him, reducing them to sue for peace, and solicit the favour of being allowed to tender their allegiance.*

These, and other discourses, embracing every possible topic of moral and dogmatic theology, philosophy, physics, astrology, &c., made up in a style of abstruseness and prolixity which must

* In a treatise by Temeemi, called the *Canticle*, and which is written in verse, the dresses of the Ministers on this occasion are described in the most gorgeous terms, each being distinguished by raiment of particular colours, covered with jewels and diamonds, dazzling all beholders by their richness and splendour.

put the human comprehension often at fault, form the grand staple which serves to inform, to astonish, and excite the Druses in these their hours of religious assemblage.

Another, and perhaps not less important use, in the eyes of the Druses, to which these weekly meetings are made subservient, is that of omnivorous and multifarious discussion. The secrecy of their proceedings admirably adapts them for such an object. The characters of private and public individuals are here earnestly discussed. Reports are made on all topics which concern the general welfare of the Unitarians, whether of social or political interest. Those Ockals who but a few hours previously might have been seen traversing the mountains in various directions, singly or in pairs, with thoughtful looks and distant mien, here find legitimate relief, and freely unburden their minds of all the secret news or public tidings of which they have been made the depositaries—again, perhaps, to go forth on the ensuing day on fresh errands of trust and importance. The incessant interchange of opinions, counsels, suggestions, nay, even of thoughts, which is thus kept

up amongst the initiated Druses, is extraordinary and almost incredible. The Ockals may, in fact, be said to form a kind of Senate in the Druse body politic, which, by its anxious vigilance and discriminating prudence, extends a guardian Ægis over the whole fraternity.

The order of Ockals is open to all the Druses of both sexes. When a Druse wishes to become an Ockal, he intimates his wish to one or two of the fraternity, and the proposition is laid before a meeting of the brethren. The demands of the Unitarian religion on his general conduct are then clearly stated to him. He is to leave off all display or show in his apparel, which is henceforth to consist of the very plainest materials. He is to abandon for ever the idle and useless custom of smoking tobacco, and drinking wine or spirits of any kind, such habits being considered wholly inconsistent with the serious carriage, sobriety, and practice of self-denial, by which a true Unitarian should be distinguished.

A probationary term of twelve months is prescribed to him, during which period his behaviour is narrowly watched by the Ockals, for the purpose

of seeing whether he evinces firmness and perseverance of purpose in his resolutions of conformity to the above mentioned rules, and whether his moral conduct is severe and irreproachable. An Ockal will at times present him with a fig to eat, saying, "That is religion, not a fig," implying that in the same way as the fig after it is swallowed never comes to light again, so whoever accepts and imbibes the Unitarian religion must never let it appear before men, but hide and conceal it for ever in the recesses of his heart.

At the expiration of the year, should he have given clear proofs of his sincerity and honesty of purpose, he is admitted to the Holowé, and is present during the earlier part of the evening's reading. In the second year he assumes the white turban, emblem of the purity of his faith, and by degrees, according to his zeal and general deportment, is allowed to listen to the whole doctrine of the Unitarian religion, and becomes a participator in the hopes and promises which appertain to all true believers in the Unity of the Lord, and the exalted and incomparable excellence of the Ministers.

Should an Ockal ever be known to be guilty of an act of immorality towards the brethren, whatever may be its nature, whether lying, stealing, or more serious and culpable derelictions from the path of virtue, he is immediately refused admittance to the Holowé, and remains excommunicated for months, and even years, until he not only professes his sorrow and repentance, but gives unquestionable and continued proofs of a decided change and reformation of conduct.

The above rules hold good towards the females. In their case all finery, such as pearls, jewels, and gold trinkets, must be completely laid aside; ornaments of that description being considered congenial only to light and frivolous minds, and wholly unbecoming the care and attention of women, who aspire to the glorious privilege of knowing and appreciating the doctrines of the only true religion.

The funeral of a Druse Ockal of distinguished merit is accompanied by the most marked tokens of veneration and esteem. The Druses of both sexes, and of all ranks and ages, attend the obsequies. All the honours tendered at the

burial of the highest Sheiks are proffered to the body of the deceased; and the more lowly his station in life and the poorer his condition, the more marked are the expressions of respect paid to his memory, amounting in many cases to superstitious reverence. Stories are got up and circulated of peculiar tokens which had been vouchsafed to him, of the Divine favour, and anecdotes of the purity of his life and the rigid strictness of his habits of self-denial, passed with eagerness from mouth to mouth.

At a funeral of an Ockal which lately took place in the village of Abeigh, a spot which in the eyes of the Druses is held to be almost sacred, the crowd were astonished and enraptured at a report suddenly spread about, that a large serpent had been seen rapidly approaching the coffin in which the deceased lay exposed, and on reaching his head had suddenly expired. This signal proof of the odour of sanctity which environed the remains of this venerable Ockal, awakened a powerful and contagious spirit of religious enthusiasm; a rush was made to the body, and in a few minutes the grave-clothes were nearly torn and scattered to

shreds, while the hairs of his face and beard were either cut or plucked out in the general scramble for some relic, however small, of the departed Saint; to be taken home by each fortunate possessor, in the belief and hopes of its being a means of drawing down blessings from above, on the house in which it might be deposited.

There are several tombs throughout the mountains, which are frequently visited by the Druses, for the purpose of propitiating the spirits of the Ockals whose bodies are there interred. Wax candles, presents of gold and silver ornaments, and sums of money, are deposited on such occasions in the sepulchral vault. It is curious that they frequently sent to the Maronite Convent of Koshaya, so renowned for the supposed miraculous cure of insanity effected by St. Anthony, to purchase amulets and pieces of paper written by the Superior of the order of Monks, which they wear about their persons, and hang about the necks of their children, as preservatives against that awful calamity.

The Ockals, it will be seen, have not the slightest resemblance to a priesthood. They are simply, in

fact, the wiser and more sober part of the community of the Druses, who meet together at certain intervals, in all privacy and simplicity, like a Lodge of Freemasons, to cultivate the spirit of brotherly love and union, to inspire each other with a solemn regard for the strictest principles of moral virtue, and with a holy and untiring zeal for that faith and those doctrines, which they firmly believe the Deity has communicated to them in a special manner, through the medium of the first glorious Emanation of his mysterious and indescribable Essence, the "Universal Intelligence" and his chosen Ministers. Their number in Mount Lebanon may amount to about 4,000 out of a population of upwards of 25,000.

CHAPTER XIX.

The adoption of the doctrines of Hamzé by the great Arab tribe of Tnooh, gave them a support and permanency which they would not probably under other circumstances have obtained. In Egypt his followers were scouted and rooted out, during the reign of Hakem's son and successor. And even supposing that this latter monarch had been favourable to them, their fate in that country would only have been deferred. Mohammedanism had taken too firm ground there, to run any chance of being obliged to give way to such a religion as that of Hamzé. Indeed, its existence as a predominant belief is incompatible with the public movement, the intercourse, and the genius of great cities. Imagine a city without temples, without

religious ceremonies, without prayer, yet such would literally be the case were the Unitarian religion to be publicly professed in such places, in its plain and undisguised bearings.

Mount Lebanon, on the contrary, in the eleventh century, presented a field exactly calculated for the promulgation of strange and mysterious doctrines. Its central ranges were being brought into cultivation by tribes of Arabs, who, nearly two centuries previously, had made it the place of their permanent location. Their leading families had become extensive territorial proprietors, and were surrounded by tenants and dependants, who looked up to them as feudal chiefs. Their religious feelings and practices may be supposed to have been somewhat similar to what are to be found at this day, amongst the Arabs of the desert. Indifferent to the external ceremonies of Islamism, and without Mosques or stated calls to prayer. A certain degree of education existed among the Sheiks and Emirs. They collected books of manuscripts, such as they might be, and were wont to pore over their contents, and even to get them by heart. The rehearsal of the writings of Hamzé and Moktana

Bohaedeen naturally excited their curiosity, and gradually gained upon their imaginations. For it must be admitted that there is nothing repulsive to the human mind in the doctrines which they contain.

The doctrine of the Incarnation of the Deity has ever gained the assent of a vast majority of mankind; and the novel manner in which Hamzé puts this wonderful mystery, in no way tends to weaken its acceptance as a popular belief. The idea of a superior race of beings engaged in the formation and government of the world, and even employed, whether as spiritual ministers or incarnate agents, in directing men in their religious convictions, would find no great obstacle in minds once inclined to the wonderful and mysterious. The principle of brotherly love, of submission to the will of God in all things, of love and devotion to the exalted Being whom He has chosen to be His servant, and the medium of his communications and blessings to mankind, is one common to nearly all religions. It cannot therefore be considered surprising, that the Missionaries of Hamzé should have found no great difficulty in gaining proselytes to such doctrines,

amongst a people whose adhesion to Mohammedanism had been almost nominal.

On the other hand, the cautious advances made by the Apostles of the new sect, based upon principles of proselytism long dominant in the East, offered nothing offensive to the religious prejudices (if such existed), of those to whom they appealed. They appeared with the Koran in hand, and professed to have the key to its mystical import. But it was only after the mind had been irresistibly engaged in the process of thought, that the abstruse and subversive doctrines of Hamzé were fully presented and developed. A religion which required no outward rites and ceremonies, while it pretended to elevate the heart into spiritual communion with superior spirits of the highest and most exalted nature, was well calculated to make an impression upon, and so become popular amongst, a race whose position and habits kept them aloof from any permanent contact with the fanatical adherents of the Prophet. The singular and unprecedented licence likewise, which Hamzé granted to his followers, even upon religious principle, of continuing to profess outwardly the creed of the ruling power,

while they inwardly embraced the dogmas which he had laid down, must have tended considerably to pave the way to their adoption, by soothing down all those fears and apprehensions which might naturally have suggested themselves to the new converts, had they been called upon to make an open profession of their adopted belief.

When a Druse enters the Mosque, none is more fervent in his devotions, or more exact in his genuflexions ; and should it be clear to him that it was his interest to profess Christianity, he would offer not the slightest objection to baptism, or even immersion. Indeed, at the period when Ibrahim Pasha pressed his levies so severely amongst the Druses, numbers of them, to escape the conscription, demanded admission and were received into the bosom of the Catholic Church, were baptised by the Bishop, and became very expert in making the sign of the Cross. It is needless to state that, when the conscription was over, the Church had to deplore the loss of its proselytes. Another principle of security which distinguishes the Druse religion is, as has been already shewn, that all attempts at proselytism are strictly forbidden, nay,

more than that, no converts are accepted. Thus the pliancy which makes the Druses ready to profess the religion dominant in the country where they live, whatever that religion may be; the self-satisfied pride which makes them scorn all attempts at increasing their numbers by proselytism; and the inviolable secrecy which they maintain as to their real religion; these three principles, it may be broadly asserted, have enabled them to maintain an almost undisturbed existence for upwards of eight centuries.

After the extinction of the House of Tnooh, and during the ascendency in the Lebanon, of the House of Maan and the House of Shehaab, who were Mohammedans, the principal Druses formed a body of landed proprietors without political power or influence. The peasants who cultivated their properties, whether Druse or Christian, were of course under their immediate control, and together with their personal dependants, formed the body of retainers with which they appeared in the field, when called upon to take part in the intestine wars which continued, almost without cessation, to disturb the repose of the Lebanon. It

was not till the year 1713, that they acquired a position which enabled them by degrees to assume a power of interference in the general administration of the Mountain, which, while it greatly tended to increase the unsettled condition of the mountaineers, had well nigh succeeded in placing the supreme power entirely in their hands. In that eventful year, the Emir Heider Shehaab completely overthrew the powerful faction of the Yemeni, in the decisive battle of Aindara. The Christian Emirs and Druse Sheiks who had assisted him in that conjuncture, took advantage of the first transports of success to obtain the Emir Heider's consent to a proposal, which, they suggested, would relieve him from much trouble and vexation. This was, that the Mountain should be divided into districts, the leading noble family in each becoming responsible for the collection and payment of the miri, into the government treasury. They further proposed, that the amount to be raised from each district, should be at once defined and remain stationary. The Emir consented, and issued to each feudal chief "a contract," or "Macaata," to that effect; whence the term

"Macaata," at present existing, as applicable to a district which is under the government of a Sheik or Emir, these latter being called "Macaatagees," or "possessors of the contract." The power of collecting the taxes being thus ceded to them, it is needless to observe that, both the people and the ruling Emir were thenceforward more or less under their control. To the Druse Sheiks the advantage gained was immense, nor did they scruple to profit by the resources thus placed at their disposal, both for their private uses, and for the promotion of their views of political aggrandisement.

The successors of the Emir Heider had bitter reason to repent of the power which their ancestor had placed in the hands of the Macaatagees, and it required all the firmness, political skill, good fortune, and merciless despotism of the Emir Bechir Shehaab, to keep the Druse Sheiks from lording it over the entire range of the Lebanon. By recent fiscal arrangements, the power of collecting the miri remains in their hands, and their feudal power remains untouched; but all excuse for dissatisfaction, or temptation to political ambition

and intrigue, has been completely removed by the appointment of a Governor over them on the part of the Sultan, of their own body, the permanence and stability of whose office they well know to be under the guarantee of the European powers. The consequence is, that Mount Lebanon now enjoys a degree of liberty, repose, and tranquillity, to which it had been for many years a stranger.*

The principle of division of property is common to all classes in the Lebanon. The male inhabitants of each Macaata are under the orders of the feudal House which rules over it; and each Sheik, however numerous the family may be, has his own appointed number of retainers. The government allowance of eight per cent. on the miri is likewise shared between them. In matters of political import, the most influential among them is chosen to be the medium of intercourse with the government.

Their abodes are for the most part large masses of building, in which each Sheik occupies one or

* These remarks were written before the Sultan demanded Conscripts from the Druses. The Lebanon, in consequence of that measure, is now greatly disturbed.



Fra^s Halpen. Lith.

M. & N. Hanhart. Imp^t

MUCTARA

SEAT AND PROPERTY OF SHEIK SAID JUMBLATT

Saunders & Otley 1853

two rooms or more, according to his means, together with his wife and family; so that the whole presents somewhat the appearance of barracks. The Meedan and the gateway is the place of rendezvous. There they lounge away their hours, and carry on their intercourse with the peasants, and with strangers. The usual themes of country-life,—horses, cattle, crops, &c.,—are the unfailing topics of their conversation; but should a Frank present himself, they anxiously inquire for the latest news from Europe. They have a great idea of the power of the French, and thoroughly understand the restless and intriguing character of that people, which, it must be allowed, was unequivocally exhibited, in the secret support given by French agents to the Maronites, by supplies of money and ammunition, in the recent civil war between the latter and the Druses. At the same time, their expressious of gratitude to, and respect for, the English, are open and sincere. Nor indeed undeservedly so. Many of them have been saved from exile and even from death, by the humane interference of British agency. Their incomes vary from thirty to three hundred pounds

sterling a year, a very few exceeding the latter sum. Sheik Said Jumblatt is considered to have a princely fortune, with about three thousand five hundred pounds a year. As the sources of their revenue are derived exclusively from the produce of the land, many of them are involved in debt.

Everything is sacrificed to keeping up an external appearance, and a Druse Sheik will live upon bread and onions, rather than give up keeping a mare.

It is very rare to see a horse or a mare exclusively the property of an individual. Partnership is considered auspicious. He who has a half or a fourth share in a mare, has an interest in its offspring, in like proportions. Or, supposing a thorough-bred mare the property of one individual, of the value of 50*l.*, to produce a filly; should the proprietor wish to put it out, the person who offers to become a partner takes the filly at the age of three months, when it is valued at 10*l.* He is now credited with a gratuitous share, to the amount of 1*l.* Should he wish to be considered the proprietor of a fourth of the filly, he pays the owner of the mare 1*l.* 5*s.* His share in the filly now stands

at the value of 2*l.* 5*s.*, or a fourth. He rears it till it becomes four years of age. Should the owner of the mare consent to allow the filly to remain permanently in the hands of his partner, the latter has always the fourth of the filly and of its offspring. Should he wish to reclaim his filly altogether, it remains to be seen what the filly is worth. The two parties meet, and each bids for it according to his notion of its worth. When the price has been arrived at by the yielding of one or other party, the party who keeps the filly pays over to his partner the price of his share. For instance, it is decided that the filly is worth 60*l.*; if the proprietor of the mare is to have it, he pays over to his partner the sum of 15*l.*, the price of the latter's share—the fourth; or should the partner buy the filly, he pays over to the proprietor of the mare 45*l.*, the value of the three-fourths. Thus the partner gets credited with 15*l.* for the keeping of the filly during four years! At first sight it would seem that such a transaction must be a very losing one to the person who rears the filly; but there are two considerations which tend to make it on the whole pretty

fair. In the first place, for the two latter years of the four, the partner rides the filly, and has as much use of it as if it were his own. His absolute outlay, therefore, without return, is reduced to one year and nine months. Now, amongst the mountaineers, a filly is so fed as not to be attended with great expense. The best part of the year it is let loose to graze about the hills, and costs nothing; while the barley and straw for two or three months in the winter, is not allowed to exceed the sum of 5*l.* Thus, after all, the partner who divides and gets 15*l.* as the price of the fourth part of the filly, gains about 5*l.* Indeed, it is this calculation alone which induces persons to give themselves the trouble of rearing—5*l.* being no inconsiderable sum to a Sheik, or a peasant of limited income. The original proprietor of the filly is saved a great deal of trouble—four years rearing in fact—and has always at his command a fine animal worth 60*l.* whenever he chooses to divide with his partner, and reclaim it by paying 15*l.*

The Druse Sheiks have from time immemorial been remarkably careful to preserve a good breed; the animals, originally the Desert race, have more

bone than the pure Arab, and are very broad and well formed in the hoof and fetlock. Their stock, of late years, has much diminished, owing to the necessity entailed upon them of occasionally making presents to the Turkish Pashas of Beyrout and Sidon. Green fodder is always given in the months of March and April; and such of the Sheiks as have farms in the Bekaa, send their horses and mares to graze there until the month of July. This repose and nourishment of five months in the year tends greatly to give them muscle and strength. During the autumn and winter they are constantly trained in the exercise of the Meedan, which, though to appearance trying to the powers of the animal, is by no means injurious or prejudicial.

A level space of ground either immediately in front of the gateway, or in its vicinity, eighty yards in length and forty in breadth, is considered to be a good Meedan. The preparations for the game of the "jereed" are striking and picturesque. The Sheiks and their principal attendants who are to take a part, may be seen trying the paces of their animals backwards and forwards, and getting them into good breath, much in the manner of English

jockeys on a race-course. After a quarter of an hour thus spent, the riders divide themselves into two parties, which stand opposed to each other at either extremity of the Meedan, generally eight or twelve at the most, on each side. Each equestrian is armed with a stout stick about an inch in diameter and a yard and half long, blunt, and rounded at both extremities; this is the jereed. The animals paw the ground, and display the greatest impatience to begin the sport, for their blood is up. A horseman from one of the parties now advances at a sharp canter, slightly reclining back in the saddle, the right arm extended downwards to a little below the level of the waist, with the jereed well balanced in the hand, which grasps it by the middle, the clasped fingers being uppermost. After traversing two-thirds of the Meedan, he suddenly turns his horse to the left, without sensibly checking him, and delivers his jereed with full force amongst the horsemen opposed to him while in the act of wheeling round. To a casual observer the entire effect of this evolution is not apparent; but the jereed, in fact, obtains impulsion not only from the muscular strength of the

rider's arm, but from the impetus of the animal in the sweeping course which it is made to perform, and parts like a stone from a sling. The art of flinging the jereed consists in hurling it at this particular instant. The moment the horseman has delivered his jereed, he puts his horse into full gallop to return to his own side, pursued by one of the opposing party, who darts out after him, and, choosing his time and distance, hurls his jereed at his back. The former either avoids the blow by stooping down in his saddle, or, if expert enough, parries and sometimes catches his adversary's weapon in his left hand. In this manner the whole who take part in the Meedan are successively engaged, until the melée becomes general, constant, and exciting. Footmen are present, who pick up and supply the riders with the jereeds. Severe and indeed injurious blows are sometimes exchanged. The Druse Sheiks will often get so ruffled in temper as to throw away the jereed, draw swords, and begin to fight with each other in downright earnest; and it is only the prompt interposition of the bystanders which on such occasions prevents bloodshed. A Meedan lasts from two to three hours, at

the expiration of which time, both riders and horses are ready to drop from fatigue and perspiration.

The force with which the jereed is propelled by a few experienced hands is extraordinary.

The Druse Sheik Hottar Amud will send his jereed through a deal board two inches thick. His father, the late Ali Amad, esteemed in his day the best horseman in Syria, was once present at a Meedan performed in Cairo before Mehemet Ali, where the Pasha's favourite black eunuch was the terror of all the combatants, from the skilful and merciless manner in which he handled his jereed. The Pasha taunted Ali Amad with his reputation as a first-rate horseman, and challenged him to enter the lists with his eunuch. The Sheik at once accepted the defiance; but first obtained the Pasha's solemn assurance that he should not be held responsible for any consequences that might ensue. After one or two passes, the Sheik parried the eunuch's well-delivered weapon, pursued him in his retreat, and drove his jereed (which, however, it must be observed, he had privately pointed,) with such force, that it entered his adversary's back between the shoulders, and came out at his chest.

Mehemet Ali, faithful to his word, took not the least notice of the fatal occurrence.

From the stirring nature of this game it is only surprising that more severe accidents do not occur. Very rarely, however, does a Meedan come off without wounds. Were the riders on all occasions to avail themselves of their proximity to their adversaries to deliver blows with the jereed, death could not fail of occurring; but it is not considered fair to strike with full force when one's opponent is completely overtaken. In anger, however, this rule is sometimes departed from, and the animals, if not the men, are sometimes made to bear the brunt of bad humour and revenge. In a Meedan once held at Eb-te-deen, the palace of the Emir Bechir Shehaab, a mare was seen to gallop over half of the Meedan with a jereed sticking upright in her haunches! The Christian Emirs and Sheiks likewise indulge in this pastime, but the Druses enter into it with a vigour and earnestness, which are characteristic of their firm and warlike temperament.

Every Druse, whether Sheik or peasant, who has the means of saving money, invariably keeps at

hand a certain sum as a deposit, which he never on any account draws upon, except in cases of the greatest emergency. In most families, a sum of this nature goes down as an heir-loom from father to son. It can never be touched for any current expenses; and a Druse will borrow at any rate of interest, or submit to the inconveniences of want and privation, rather than relieve himself out of this inviolable fund. The spirit of wariness and foresight which is so characteristic in the Druses, dictated this expedient, as a means of security amongst the various changes which used so frequently in former times to occur in the affairs of the Lebanon, and as a ready resource in case of the occurrence of any vicissitude which might oblige them to leave the country. The practice has thus become habitual, and it may be safely affirmed, that no Druse, whatever be his condition in life, neglects it.

CHAPTER XX.

THE Druse peasants approach their feudal superiors with every mark of respect and humility. On entering the room where the Sheik is seated, the peasant advances and stoops down to kiss his hand, after receiving which mark of homage, the Sheik stands up and welcomes him, asks after his health, and invites him to be seated. The peasants who more particularly belong to a Sheik, bring him presents of fowls, sugar, and coffee, on certain occasions, such as a great festival, a birth or a marriage in the Sheik's family, or on his return from a prolonged absence. They are, likewise, at his command in case he requires their services to attend him on an excursion into the mountain. Should he build a house, he calls upon them to bring the stones from the quarry, and the timber

from the forest, by forced labour, but generally requites their toil by a meal at the close of the day.

In cases of entertainment, the Sheiks sit down around the festive board, each rising up as he finishes; being replaced by those present indiscriminately, until towards the close of the repast the Sheiks and their attendants may be seen eating together out of the same dishes.

The Ockals never partake of such fare. Their meals must be cooked from the produce of money or lands lawfully obtained; and for this purpose each Druse Sheik has two stores in his house, one for the nominal and one for the *bonâ fide* Unitarians. Anything bought with money paid as salary from the Turkish Government, or from the sale of plunder taken in war, is held to be unlawful. Some of the Druse Sheiks obtained large sums of money from the late Emir Bechir Shehaab, during his long rule in the Lebanon. All property purchased with such money is unlawful, as the Emir's revenues are held to have been obtained by tyranny and oppression.*

* The property of Howarra belonged to the Shehaabs, and one or two of the very strictest of the Druse Ockals raised this as an objection to eating at my table. After great persuasion, I once

This punctiliousness is based no doubt on the principle of the Unitarian religion, which strictly prohibits all association with unbelievers, in which class are included the uninitiated Druses. Since, however, a positive refusal on the part of the Ockals to eat in the houses of their Sheiks who are not Ockals, would greatly impede the ordinary transactions of life, they have so far yielded as to consent to eat, provided a store is set apart for them of unsuspicious origin, and the Sheiks and others of the Druses scrupulously act upon and sanction this prejudice.

Strangers of all descriptions are invariably treated by the Druse Sheiks with the greatest hospitality. Should persons in distress arrive, or wandering minstrels, as is often the case, a collection of money is made for them. Each Sheik is taxed according to his known means, and the Kahwaji, or coffee-maker, goes round and collects the respective contributions, which are instantly paid. As an asylum for fugitives, or persons seeking concealment, the abode of a Druse Sheik

got Sheik Hamoud Ab-del-Melik to take a single grape, but compunction of conscience seized him after he had put it in his mouth, and he spat it out again.

is inviolable. Nothing can induce him to give up the individual to whom he has extended his shelter and protection, or to give the slightest intimation as to his locality; and he will submit to any personal risk or loss rather than belie the trust and confidence placed in him.

Amongst the Druse Sheiks there are some families which invariably intermarry with each other; and it is utterly inadmissible for members of these families to seek for alliances elsewhere. The idea of a Druse Sheik marrying beneath his rank is never entertained for a moment. A marriage with the daughter of a Druse who may have money, though not a Sheik, or of a peasant, would entail consequences of a most serious nature on the perpetrator of an act which would be considered as bringing disgrace upon the blood; or if the Sheik escaped, the bride would not be allowed long to survive her rashness. The same principle extends throughout all the noble families of the Lebanon, whether Druses or Christians. Nor indeed can this strictness be blamed. Where an aristocracy is to be kept up at all, but more especially in a country where feudal institutions exist, the line of

demarcation between the noble and the commoner, with respect to matrimonial alliances, ought to be strongly marked; and whatever advantages, pecuniary or otherwise, may attend a deviation from so obvious a principle, they can never compensate for the effect which it must have of diminishing that respect and esteem, which every well-regulated aristocracy should endeavour throughout every action of life, not only to claim, but to deserve, at the hands of the people. The daughter of an Emir or Sheik in the Lebanon will live all her life unmarried, rather than give her hand out of the ranks of the nobility. The consequence of this rule, so uncompromising that it is never departed from, is, that the aristocracy of the Lebanon enjoys a moral influence and consideration which will survive their feudal power, but which indiscriminate marriages would very soon most effectually destroy.

When a Druse Sheik wishes to marry, he sends a messenger to the father of the object of his choice, and demands his consent. If the father is agreeable to the proposed match, he informs his daughter, who at once intrusts her interest to his

paternal care and judgment; but if her feelings should be averse, they are always taken into consideration, and she is never given away against her inclination. Such a circumstance rarely, if ever, occurs, for the forms of society in the East preclude the possibility of her having had her affections particularly engaged. And should any objection arise on her part, it has been caused, by the insinuations of those around her, not by her own predilections, and is consequently easily removed by her father's advice and influence. Upon his proposal being accepted, the suitor sends his affianced presents of clothes and jewellery, which remain as a pledge of his fidelity to his engagement. On the day fixed for the marriage, some Ockals and a few of the bridegroom's relations go to the bride's residence, where a contract is drawn up and signed by the chief Ockal, and other witnesses, to the effect, that the bridegroom agrees to give his bride a certain sum of money, varying from ten to fifteen pounds; which paper remains in the hands of her father, and the payment of which is only required in the case of divorce. Previous to reading out this contract, some pas-

sages of the Koran are recited to give it a kind of religious sanction, according to the usages of Mussulmen, to which the Druses outwardly conform. The bride then mounts on horseback, and, attended by a long train of male and female attendants, amongst whom are some of her own immediate relations, proceeds to the residence of her future husband.

The house of the latter has been for a week previously the scene of continued festivities. As soon as the bride is known to be approaching, the entire body of tenants and dependants of the bridegroom's family advance to meet her and her party, at about half-an-hour's distance from the feudal abode. Both parties being liberally supplied with blank cartridge, a mock fight ensues. Extending in skirmishing order, the Druses now display all the tactics of guerilla warfare, both in attack and defence. Rocks, trees, and eminences are successively secured and abandoned, until the bridegroom's party is gradually driven back to his village, which is vigorously defended. At length, however, amidst shouts of exultation and a deafening discharge of musketry, the bride forces

her way up to the Meedan, and is borne along, pell-mell, into the harem.

The appearance of the Meedan is now highly animating. From two to three thousand men are collected; the pedestrians hastily arrange themselves on either side, while the Druse Sheiks, on their high-bred Arabs, with their spirits roused up and excited by the mimic warfare in which they have just been engaged, commence the game of the Jereed, with enthusiastic ardour; anxious to display their skill and prowess before their assembled vassals, and not unconscious that from the high latticed windows of the Harem, many a dark eye is looking down upon them with intense admiration.

The bride, in the meantime, after having received the caresses and congratulations of her new relations, is conducted to a chamber apart and placed on a divan, with a large tray of sweetmeats and confectionary before her, after which, all the females withdraw, and she is left alone, with a massive veil of muslin and gold thrown over her head, and covering her face, breasts, and shoulders, down to the waist. What thoughts and sensations

must crowd upon the maiden's mind in this solitude! not to be disturbed but by him who will shortly come to receive in that room, his first impressions of her charms and attractions! Presently she hears footsteps at the door—it opens; quietly, silently, and unattended, her lover approaches her, lifts the veil off her face, takes one glance,—replaces it,—and withdraws. Returning to the grand reception room, he takes his seat at the head of the divan, which is gradually occupied by the Sheiks and other guests who have been invited for the occasion. Pipes and coffee are handed round, and felicitations pour in from all sides, with wishes for his long life and happiness.

He, however, maintains an imperturbable silence. His mind is supposed to be entirely absorbed by one engrossing object; and it would be considered misplaced and undignified in him, to take any notice of such common-place remarks. His brother sits by his side, and makes the necessary acknowledgments.

After the Sheiks and guests have dined, the Meedan is copiously spread with victuals, for all present. In the evening musicians are introduced,

and it is generally past midnight before the party breaks up, and the bridegroom retires. No religious ceremony whatever occurs. All the Sheiks present make presents to the bride according to their means, varying from fifty to two hundred piastres, or from ten shillings to two pounds, which are conveyed to her by one of the principal servants in the establishment. The following day, or two days after, they all return to their respective homes.

A plurality of wives, or the keeping of concubines, which is permitted by the Koran, is wholly contrary to the morality of the Druses; nor when once a woman is divorced, can she under any circumstances be restored to her husband. When a Unitarian marries, he is obliged to esteem his wife in all respects as on an equality with himself.

If circumstances oblige them to separate, distinction is made as to which of the two is to blame. Should the woman have been deficient in respect and obedience to her husband, and should his conduct towards her have been just and proper, and, nevertheless, she insists on separating, he keeps the half of whatever his wife possesses in her own right, whether clothes, jewels, or property.

If, on the contrary, the husband has treated her ill, or if he divorces her out of caprice, she retains, on separating, all that belongs to her whatever, whether acquired from her husband, or brought with her from her father's house. A Druse, when he wishes to divorce his wife, has merely to say: "You had better go back to your father;" or, should the woman wish to leave her husband, she says: "I wish to go back to my father;" and if her husband says: "Very well, go," the divorce in either case holds good, and the separation is irrevocable. Both parties are free to re-marry.

Births, except on very particular occasions, are not attended with any ceremonies of public or private rejoicing. The relations of the family come and congratulate the parent in case of a son, and sometimes give presents of money; in which case, the sums so given are registered, and a like sum is returned by the father to the respective donors, should the occurrence of a similar event in their families, call for his presents and congratulations. The birth of a daughter is considered a misfortune, and, of course, not the slightest notice is taken of so inauspicious an event. The sons are named by

the father, but sometimes the Ockals are consulted on the occasion, and certain cabalistic or astrological calculations are made in a way peculiar to the Druse religion, when the name which is considered the most fortunate is given. All landed property is equally divided amongst the male children; the females have nothing, except in very rare instances. A widow has no share in the inheritance, but if her husband has left her property by will, the testament holds good.

The Druse ladies all know how to read and write, being emancipated in this particular from the general state of ignorance which prevails amongst their sex in the East. The Druse ladies are for the most part of fair complexions, with dark hair and eyes, their figures being rather above the average standard of the female height, and well proportioned. The seclusion of the harem is complete, and in some families they do not appear even before their near relations. Whenever they go abroad, they draw their veils closely over their faces, allowing merely the left eye to appear. The horns which have so long been a part of the female national costume of the Lebanon, are gra-

dually being removed by both Christians and Druses, and are being replaced by the tarboosh, around which a dark muslin kerchief with flower patterns is bound, in order to set off to better advantage the jewellery, whether of pearls or diamonds, with which it is generally thickly studded.

The horn, or tantour, is under anathema in the Maronite district; for, some time ago, a Maronite female, while receiving the sacrament at the hands of a bishop, by an untoward movement of her head, knocked the chalice out of his hands, and spilt the sacred liquor on the floor! This awful catastrophe brought down upon the poor tantour most indignant denunciations on the part of the prelate, whose functions had been so profaned, and imperative orders were issued for its disuse. The tantours stood no chance against the priests. The women made but a slight resistance. A new head-dress was adopted, lighter, more graceful, and commodious. Fashion put its seal on the change, and now both the Druse and Maronite harems rejoice in their relief from the extraordinary appendage which had been entailed upon them by the taste of their ancestors.

CHAPTER XXI.

On the death of a Druse Sheik, messengers are instantly dispatched with the intelligence to all the Sheik families in the Mountain. On the following day, the Sheiks come attended by their vassals, to the village of the deceased. All assemble together on the Meedan, amounting on some occasions to from 4,500 to 5,000 men. On the approach of any distinguished Sheik, the Sheiks of the family of the deceased go out to meet him on foot, at the entrance of the village, accompanied by their dependants, carrying the dead body in an open coffin, on their shoulders. This is considered a great mark of respect. The open coffin is then deposited in a separate chamber.

During the whole day, the Druses assembled on

the Meedan, walk up and down in parties of fifty and sixty abreast, reciting and singing verses composed in praise of the deceased, and expressive of lamentation at his removal. Every now and then a party will rush into the chamber where the deceased lies, and kissing his hands, face, and beard, howl out the most pathetic exclamations of grief and sorrow.

A little before sunset the burial takes place. The females group themselves on an eminence in the distance, while the Sheiks and all the men present, follow the bier on foot to its last resting place in perfect silence. One or two Druse Ockals proceed with it to the family vault, and there read over it some passages of the Koran. They also read out the will of the deceased in presence of all who may wish to hear it. The Sheiks arrange themselves at a short distance off, and indulge in monitory reflections on the uncertainty of life, the vanity of all earthly things, the duty of entire resignation to the will of God, and of cheerful acquiescence in His decrees, who disposes all men according to His supreme wisdom. The funeral ceremony over, the guests are distributed among

the villagers for the night, and early the following morning they all return to their respective homes.

Devotion to their Sheiks has always been a prominent feature in the character of the Druses. And it must be admitted, that the former by their talents and bravery well deserve the confidence reposed in them. During the government of the Shehaabs, they were constantly called upon to furnish contingents to the warlike expeditions, which the ruling Emirs of that family so frequently had occasion to make, either in support of, or in resistance to, the Turkish authorities of the Pashaliks of Sidon and Damascus.

The Sheik, on receiving the Emir's order, would instantly levy his men and repair to the place of rendezvous, retaining an independent command over them during the campaign, subject of course, to the influence of the general plan of operations laid down by the Emir himself. On going to war, the banner of the Clan is brought forth with much pomp, and intrusted to the keeping of a select band, renowned for their bravery, and commanded by a veteran called the *Baracdar*. The colours of

these standards are various, red and green being the most in use. The Druses have no military music whatever. Their war songs, which are most inspiriting, are quite sufficient, when they choose to indulge in them, to excite their enthusiasm. In general, however, they advance to battle in the most perfect silence, and with the air of men intrusted with a sacred duty. Regularly every day, at about sunset, the men received their pay in money of five piastres a head, either from funds supplied to the Sheik out of the Emir's treasury, or out of the Sheik's private funds, in which latter case he was amply reimbursed by the Emir, after he returned home.

The absurd encumbrance of a knapsack is, of course, wholly unknown to these mountaineers. With a musket and good supply of powder and ball, a few barley scones, and some cheese and olives in their wallets, they will undertake the most distant marches, trusting to such provision as they may pick up, without complaining of hunger or fatigue; wear their linen and clothes unchanged for weeks together; sleep out in the open air; fight with the greatest bravery and

perseverance, and return to their villages not one whit the worse for their privations and exposure.

During the troubled dominion of the House of Shehaab, the Druse Sheiks used variously to espouse the interests of the Emirs, members of that family, who contested for supremacy; while within their own ranks arose two powerful factions under the denominations of Jumblatt and Yesbeck. The former was conducted for many years by Sheik Bechir Jumblatt, the coadjutor and even the director of the Emir Bechir Shehaab; the latter taking their appellation from a distinguished Druse Sheik of the name of Yesbeck, who flourished about the middle of the last century, comprised families more influential in rank, and even more conspicuous in bravery than their rivals, but without the means and resources which the wealthy and experienced leader of the latter placed ever at their command.

When, however, the Sheik Bechir Jumblatt failed in his plans of personal aggrandizement, and miserably perished at the hands of the common hangman in the prison of Acre, the Emir Bechir failed not to take exemplary vengeance on all the

Druse Sheiks who had supported his cause; their houses were razed to the ground, and their properties confiscated, while many of them were obliged to seek shelter in distant lands.

For the last twenty years of his long and eventful government, the Emir Bechir, in undisputed possession of supreme authority, subdued the troublesome and restless spirit of the Druse Sheiks, by exciting jealousies and fomenting dissensions among them. Lulling some into the most complete obedience and submission by extraordinary marks of favour and even the most profuse grants of money, while, at the same time, he pursued others with unsparing and relentless measures of severity, nearly reducing them to penury by his extortions; he would, on the slightest pretext, and when he found the favoured Sheiks in the least degree presuming on their advancement, suddenly turn the scales upon them, and extend all his kindness and protection to those whom he had but recently humbled in the dust, and whose condition led them thankfully to accept the first tokens of his returning goodwill towards them.

The military proceedings of Ibrahim Pasha in disarming and levying a conscription among the Druses, which the Emir zealously seconded and even advised, completed the advantage which his policy had gained over them; and fifteen years ago the political power of the Druse Chiefs may be said to have been completely broken. On the removal of the Emir Bechir, in the year 1840, consequent on the restoration of Syria to the Porte, such of them as were in exile, and many who had been for years dependent on the hospitality of Mehemet Ali in Cairo, or maintaining a wandering existence in Constantinople and the provinces of Asia Minor, returned to their mountain abodes, which still bore the marks of the ruin and desolation to which they had been exposed during their absence.

Their ordeal of adversity had been severe, but whatever might have been its effect on their future conduct, had the government of the Lebanon been left at the disposal of Turkish Pashas to be given to the highest bidder as formerly, the humane and able interference of the European Powers, fortunately saved them from the trials and temptations

to which such a state of things could not have failed of exposing them. The voice of party, too, had been silenced by misfortune. All jealousies and heart-burnings had disappeared; and the Druses, in 1841, found themselves, by the force of circumstances, bound together and cemented by ties of common interests and feelings.

An Emir of the House of Shehaab had been appointed to the government of the Lebanon. The choice was unfortunate. Totally destitute of that address and conciliation which the new state of affairs demanded, he irritated the Druses by his demeanour, without gaining either the esteem or the confidence of the Maronites. The former found themselves relieved from the intolerable yoke of the Emir Bechir, the latter regretted the ascendency they had gradually been acquiring under that able and politic prince. Both parties were animated by mutual feelings of distrust, and actuated by secret and undefined aspirations of domination.

The appointment of a Christian Prince to be the Governor of the Lebanon, was never regarded with sincere cordiality by the Turkish Government. It

is not surprising, therefore, that the Turkish authorities endeavoured to profit by any circumstances, which might render their direct intervention in the affairs of the Mountain necessary, and that they secretly fomented the spirit of rivalry between the Druses and Christians, until it stood ready to break out into open dissension.

In the summer of 1841, a quarrel between a Druse and a Maronite about the shooting of a partridge in some fields near Deir-el-Kammar, brought on a violent conflict between the two sects. On the following day, a Christian fired at a Druse in the streets of that village. The entire population flew to arms, and a murderous conflict ensued. Civil war commenced with all its horrors. The Druses flocked tumultuously from the neighbouring districts, and Deir-el-Kammar would have been inevitably sacked and burned by them, but for the prompt and active interference of Her Majesty's Consul-General, Colonel Rose, who, leaving Beyrout on the first news of the outbreak, arrived in time to prevent the execution of such a project.

The Druse Chiefs at once listened to his sum-

mons. His official position, as representing a Government whose recent operations in the country had developed a degree of power and rapidity of success which, in the eyes of its inhabitants, partook of the miraculous, prompted him at once to assume, and enabled him successfully to accomplish, the hazardous task of arbitrating between the contending parties. Peace was restored. The collision, however, had been contagious, and in other parts of the Lebanon the Druses and Maronites had been engaged in desultory conflicts, in which the former generally remained masters of the field. The Maronites brooded over their discomfiture with mingled feelings of wounded pride and resentment. Over-wrought statements of their losses and sufferings were forwarded to Europe; and Austria, France, and Italy sent large subscriptions to their co-religionists of the Lebanon. The funds so raised were devoted to preparations of retaliation.

In the spring of 1845, the long-smothered fire broke out. The Druses were attacked simultaneously in various points. The Maronites, numerically superior, and having larger resources at

hand both of money and ammunition, might well anticipate success, nor, indeed, were their operations wanting in unanimity; but their leaders were deficient in judgment, and destitute of that moral influence over their followers, which may in some degree compensate for the absence of military discipline.

The union, energy, and untiring watchfulness of the Druses, together with the presence of a few scattered parties of Turkish troops in one or two parts of the Mountain, who, in some instances, gave them a necessary and opportune protection, restored the balance between the contending factions; and, consequently, if the Druses were not, strictly speaking, victorious, they were not defeated. They were not driven from the Lebanon, as had been the proud vaunt of their adversaries.

But the Mountain presented one vast scene of ruin and desolation. Scores of villages belonging to either party had been burnt to the ground in the moments of alternate success and defeat. For days together, dark columns of smoke, ascending in various directions, signalized the mad and ruthless work of mutual destruction which was going

on. The heavy responsibility of these fatal occurrences must fall with undivided weight on the Maronite leaders, but more especially on the heads of their clergy. The Patriarch publicly proclaimed the rising against the Druses to be a holy war. Bishops organized the plans of attack and the assembling together of forces.

The aggressive movement, however, was confined to the Maronites residing in the Druse mountains, assisted, it must be observed, by large bodies of the Greek Christians, who, in this instance, sided with them, and rendered considerable service to their cause. The great body of the Maronites took no part in it whatever. The experience they had gained in the former conflict, when they rushed from the most distant parts of the Kesrouan and the Jibby to the support of their countrymen, but to find themselves betrayed and abandoned by their Emirs, whose jealousies prevented them from acting in concert, was sufficient to prevent them from embarking in a strife, the results of which, whatever way it might terminate, could in no wise affect their physical or social condition.

The conduct of the Druses, in this critical con-

juncture, was eminently characteristic. The sides of their mountains were covered with outposts, signals were established, which served for warnings to prepare, to assemble, to advance. Messengers were hourly, sometimes even every ten minutes, dispatched from one considerable place of rendezvous to another, conveying the latest intelligence of the enemy's movements; forming a kind of circular patrol, which gave unity of impulse and uniformity of action to the whole body. They occupied the Lebanon like a garrison. Weak points were strengthened by detachments withdrawn from positions not more immediately menaced, and the advantages of flank movements seized and appreciated with a foresight, skill, and precision, which amounted to science.

The Druses followed and obeyed their Sheiks with the most perfect confidence and devotion, while the latter invariably led the way to battle, with a spirit and gallantry which inspired their followers with unfailing courage and emulation. The Druse women likewise attended on the field of battle, ready to administer to the wants of the wounded, and constantly supplying the combatants with water.

CHAPTER XXII.

It is not surprising that the Druses place a high and perhaps somewhat exaggerated value on their prowess and valour,—attributing the cause of their successes over the Maronites too exclusively to their own skill and bravery, and not considering that the want of union, and more especially the want of able leaders among their adversaries, paralyze all their military movements, and render the efforts of individual courage abortive. For it may be safely asserted, that 5000 men could be picked out of the body of the Maronites, who, if they could be brought to obey the orders of chiefs in whom they placed confidence, would prove quite a match for an equal number of Druses.

The Christian Emirs and Sheiks, with very rare

exceptions, are wholly deficient in that chivalrous bearing, that moral enthusiasm for war, which distinguishes the Druse Sheiks, and which by its power and contagion, is the secret of their superiority over the Maronites in the hour of conflict. While, however, impartially stating the causes which deprive the Maronites of that warlike reputation which they might otherwise obtain, it must be admitted, that the bravery of the Druses is of the very highest order. The valour which they displayed in the Houran, at the period of the Egyptian conscription in the year 1839, may challenge comparison with the most exalted deeds of heroism on record. Eight hundred Druses not only defeated, but absolutely annihilated upwards of fifteen thousand of Ibrahim Pasha's best troops.

The circumstances attending the first demand for conscripts from the Druses of the Houran, partake of the nature of romance. Shereef Pasha, the civil governor of Damascus, sent a summons to Sheik Hamdan, the principal Druse Sheik of that province, to appear at his Divan. The order was instantly complied with, and the Sheik on his arrival was duly informed of the demand of the Government.

In vain he pleaded the hardship of such a measure as that of conscription, on a population which was barely sufficient to cultivate the land; adding various other arguments, which he hoped might be accepted as valid reasons for their exemption from a levy, which would entail ruin and desolation on the whole district.

The Pasha overwhelmed him with a torrent of the coarsest abuse and invective. Finding expostulation useless, the Sheik expressed his consent to collect the required number of conscripts, but requested a week's preparation, which was readily granted.

At the expiration of ten days, 300 cavalry were sent to the principal Druse village in the Houran, the residence of the above-named Sheik. They were received with tokens of the warmest hospitality, and quartered amongst the villagers. In the dead of the night, the Druses rose upon their guests, and took off their heads! The Aga alone, by singular good fortune, succeeded in vaulting on his horse, and escaped to Damascus. The die had been cast, and the Druses, well knowing that preparation would be forthwith made to subdue them,

at once took possession of the Ledja, a series of rocky eminences, which have been not inaptly compared to the appearance which would be presented, were a raging and tempestuous sea to be suddenly petrified.

A military expedition, consisting of 7000 infantry and 500 cavalry, with a few guns, failed not soon to make its advance against them. A few stray shots from behind rocks were the only insignificant tokens of resistance which the soldiers encountered, and the Pasha in command advanced boldly into the difficult and apparently unprotected region before him. Suddenly the crags on all sides bristled with armed men. Advance and retreat were equally precluded. The soldiers, seized with surprise, uncertainty and consternation, lost the power of manœuvring; while the Druses, rushing down upon them like so many wolves, attacked them with the yatagan, and overwhelmed them in a deluge of havoc and slaughter. A second expedition, exceeding the first in numbers, notwithstanding greater precautions on the part of the generals, got entangled and surrounded in the same manner, and shared exactly the same fate.

Ibrahim Pasha, alarmed at the terrible losses to which his troops had been exposed, and seeing the futility of aggressive operations against the handful of Druses who occupied the Ledja, ordered the issues from that wild and terrific waste to be blockaded. But, even in such a position, the Egyptian forces found no rest from their indomitable foes, who, by continued night attacks, in which sometimes the Druses would creep up and sabre the cannoniers at their guns, threw alarm and terror into their ranks.

Indeed, it was not till the Druses of the Anti-Lebanon had been surrounded, by a strategical movement of columns, directed by Ibrahim and Soliman Pasha, and nearly cut to pieces, that the Druse resistance to the conscription was finally quelled. So famous is the Ledja as a stronghold, that it has ever been the resort of all parties who have failed in insurrectionary attempts in the Lebanon, or who have been compelled to fly from the displeasure of the ruling powers.

In the year 1842, the Druse Sheiks, after an abortive attempt against the Turkish Pasha of Ebtedeen, retired thither with about 2000 followers. The

Turkish Government at Damascus, stood aghast at the bare idea of being obliged to attempt reducing these redoubtable mountaineers to obedience with 3000 men, its disposable force, in a position where less than half their numbers had successfully braved the armies of Ibrahim Pasha. In this perplexity, the authorities consulted the opinion of Mr. Wood, Her Britannic Majesty's Consul in that town; and expressing their belief that his interference would be beneficial, requested to know whether he would use his endeavours to bring the Druses to terms.

Relieved from the responsibility of volunteering, Mr. Wood felt that he could not, as representative of a Power which professed to be warmly interested in the maintenance of the Turkish power, refuse his counsel or withhold his influence, if either could be available in effecting so desirable a conclusion of the critical posture of affairs. He declared his readiness to undertake the office of mediator between the government and its rebellious subjects on two conditions,—viz., an amnesty, and security that the amnesty should not be violated. Achmet Pasha replied that the best security he

could give would be, to permit the rebel Emirs and Sheiks, Christian* and Druse, to be the guests of the Consulate; and that, moreover, such prisoners as might actually be in the barracks, relatives of the rebels, who had been already seized, should be given up to him. He stated spontaneously in addition, that whatever the orders of the Porte might be in reference to them, he would rather give up his Neeshan than infringe the amnesty.

In consequence of these promises, Mr. Wood dispatched his Dragoman with the amnesty, to the Houran, accompanied by letters from himself, calling upon and advising the Druses to submit and surrender. After the lapse of a few days his Dragoman returned with the Emir Assaad Shehaab, Sheik Yousuff Abdel Mêlik, and other Druse chiefs, together with 700 of their followers. Mr. Wood took all the chiefs to the Pasha's divan, where they were well received, and a shawl given to each as a token of pardon.

The remainder of the Druses shortly afterwards entered Damascus, but as their numbers were

* One or two of the Emirs of the House of Shehaab had been led to join the Druse movement by ambitious motives.

considerable, as Mr. Wood could not afford the expense of maintaining them, and as the government refused to issue them rations, they were allowed to depart to their homes; while seventy-five chiefs, with their immediate retainers, entered the sanctuary of the British Consulate as Mr. Wood's guests, until the Porte should confirm the amnesty. After the lapse of two months, the long-expected Firman arrived, containing however orders, not for the liberation of the Druse Sheiks, but for their execution, and demanding that their heads should be sent to Constantinople!

The day after the Firman had been received by Ali Pasha, who had lately succeeded the Pasha above alluded to, and before its purport had been made public, his Kehyé, or secretary, passed by the door of the Consulate early in the morning, and stepping in, most politely asked why the Sheiks did not come to the palace sometimes to smoke a pipe and drink a cup of coffee. Sheik Yousuff Abdel Melik accepted the kind invitation, and offered to accompany the Kehyé on the instant. The Sheik had no sooner reached the palace than he was arrested. Mr. Wood, on receiving intelli-

gence of this circumstance through his Dragoman, at once presented himself at the divan of the Pasha, but refused to sit down before he was fully informed of what was in contemplation. The fatal Firman was then read to him.

Entering the grand council-room, he found the public functionaries all assembled, but with evident marks of anxiety depicted on their countenances. Apostrophising Ali and Achmet Pasha, he recapitulated to the one, the nature and terms of his interference between the Druses and the government, and reminded the other, of his solemn promises and assurances that he would not violate the amnesty; expressing to him at the same time his conviction, that had he honestly informed the Porte of the nature of the transaction, such a Firman would never have been issued.

It was decided that the imperial mandate must forthwith be carried into effect. Mr. Wood dared them to do so, and warned them that England would not permit one of her Consuls to be made the instrument of securing upwards of threescore people, for the purpose of butchering them, with impunity. A painful and violent discussion ensued,

which lasted for nearly three hours; but notwithstanding his entreaties, remonstrances, and even threats, Mr. Wood was finally informed that unless he gave up the Druse Sheiks, a battalion of infantry would be sent to the Consulate to seize them by force.

Collecting his thoughts for a few moments, and coolly and steadily bringing all his faculties to bear upon the exigency of the crisis, Mr. Wood approached Ali Pasha, and quietly recalling to his mind certain remarkable events in which they had both been engaged at a former period of their lives, concluded by saying, "Since your Excellency feels yourself bound to carry the orders of the Porte into execution at whatever risk, and has come to the determination of sending a battalion of Nizam, to seize those who are under the protection of the British Consulate, I have only one favour to ask you, which I trust you will grant in consideration of the services I once rendered to you personally; which is, that you will announce the approach of the troops half an hour before they are sent, in order that the females that are in my house may have time to quit it."

"What," said the Pasha, "do you mean to resist?" "Most assuredly," replied Mr. Wood; "I will defend the honour of my Consulate, let the result be what it may; not a Druse or a Christian shall be touched as long as I am alive. It is for your Excellency to reflect what armed men, driven to despair, can achieve; but of this I am certain, the British Government will not pass over in silence our death or massacre!"

Mr. Wood then rose to take his leave. Ali Pasha asked him to resume his seat; a dead silence ensued. After a short interval he observed, "I know what you English are; I will not be the cause of a serious misunderstanding between your government and mine. I take all the responsibility on myself of suspending the execution of the Firman. I can only be recalled or dismissed from my post."

He forthwith ordered the release of Sheik Yousuff Abdel Melik, who, preceded by six of the Cawasses of the British Consulate, passed through the dense crowd which had assembled in the courts of the palace and in the bazaars, to watch the issue of events. Through the exertions of Sir Stratford Canning the Firman was recalled seven months

after its date, during the whole of which period the Druse Sheiks were Mr. Wood's guests.

The moral effects produced on the fanatical population of Damascus, by such courageous and uncompromising conduct on the part of the British Consul, may be readily imagined. The impression it made on the Druses can never be effaced, and is continually spoken of by them with expressions of admiration and gratitude.

In social intercourse, in the repose and dignity of their manners, in the forms of politeness and the charms of address, the Druse Sheiks are greatly superior to the Christian aristocracy of the Lebanon. They study to make a favourable impression. Abounding in flatteries and compliments, they imperceptibly steal upon the heart of a stranger, by a suavity of discourse which amounts almost to courtship; while at the same time, their whole mien and deportment unequivocally evince, that they fancy they are conferring a favour by their condescension. One cannot be long in their company, without perceiving that they imagine themselves to be a very superior and highly-gifted race.

Pride and circumspection are the distinguishing features of their character. Inwardly looking down with disdain upon all who are not of their own caste and persuasion, they feel too well the peculiarities of their position, surrounded as they are by populations between whom and themselves there can be no common grounds of sympathy, to give the slightest outward signs of their real sentiments; and endeavour by general courtesy, affability, and good breeding, to gain friends in every quarter. The natural consequence of such a course of action, which with them may be said to be hereditary and the result of circumstances, is, that they are insincere. In points affecting their personal honour, they are scrupulous, fiery, and vindictive; so much so, that the requirements of ceremony even among themselves, are maintained with a strictness which to a stranger appears forced and wearisome, but which mutual self-respect renders habitual and easy.

The position of their leading Houses is regulated by a scale of precedency which can never be deviated from; and the presenting of a cup of coffee out of the prescribed order, must either be ex-

plained away, or is resented. A letter addressed to a Druse Sheik which does not contain the usual complimentary address and expressions, or written on a quarter instead of half a sheet of paper, is treated with silent contempt; but if the offence is repeated, the writer is surprised by the sudden appearance at his house, of the person he has thus (inadvertently perhaps) offended, armed up to the teeth, and demanding immediate satisfaction. So keen is the sense the Druses entertain of their own dignity and importance, that the commonest peasants amongst them have been known, in cases of dispute and quarrel with Christians, to put themselves voluntarily in the wrong, confess themselves to have been the aggressors, and submit to the severest punishment, rather than have it publicly supposed that a Christian would dare to insult or strike a Druse, without his having first given him provocation. Their general talents and abilities, as a body, are much superior to the Christian Emirs; while long habits of self-reliance, have given them a skill and adroitness in matters concerning their own interests which are rarely at fault.

Whereas, in the Maronite districts, the spirit of feudalism is gradually becoming weakened, amongst the Druses it forms a part of the national character; and the lower orders find in the maintenance of those principles which exact entire submission and deference to the authority of their Sheiks, an element of union and strength.

CHAPTER XXIII.

The armies of the Mameluke Sultans of Egypt had given the final blow to the Crusades. Their persevering energy and indomitable constancy of purpose, had succeeded in releasing the finest province of their Empire from Frank dominion, and Syria, thenceforward cordially accepted the sovereign sway and jurisdiction of its deliverers.

During the fourteenth and fifteenth centuries, its relations with the reigning dynasty of Cairo were, generally speaking, close and constant; and, though it quailed beneath the great Tartar invasion, and found itself compelled to accept for a time, the mandates of its ferocious leaders, the course of allegiance gladly reverted to its wonted channel, when that dark epoch of trial and affliction had passed away.

Egypt, bounded on the West by the desert, and on the North and East by the sea, has nothing on the land side to dread, but an invasion of the Abyssinians coming from the South, or of the possessors of Syria advancing from the North-east, by the isthmus which unites Asia and Africa. Abyssinia, famous only for its caravans of slaves, gold, and ivory, could never have given any serious apprehensions to the masters of Egypt; but on the side of Syria, the danger of warlike expeditions has ever been imminent from the remotest antiquity, and consequently, that country always appeared to them, to be an indispensable out-post for the security of their Empire. It is for this reason, that Syria, either in whole, or in part, always recognised the Sovereign of Egypt, and that the Egyptian monarchs were so often at war with all the Asiatics who menaced it.

Without speaking of the ancient irruptions of the Persian and Assyrian armies, which advanced by Syria towards Egypt; without describing the numerous wars between the Seleucides and the Ptolemies; under the Saracen dominion, the Arab sovereigns always looked upon each other with

jealousy and distrust, whenever they were not united under the sceptre of the Abassides. Whether as regards the past or the future, it may indeed be laid down as a political axiom, a deviation from which has ever been, and must ever be, attended with the most serious evils, that whoever holds Egypt must also rule paramount in Syria, and any political arrangement which should separate these countries, and place them under different dynasties, would be a wilful and fatal departure from a principle acknowledged to be sound and valid, by the experience of past ages; and which the perfection of military science in the present age, considering the contiguity and geographical features of the two countries, renders even more stringent and binding than ever.

The Egyptian Sultan, at the commencement of the sixteenth century, was Kansu Ghowri, as he was destined to be the last of that dynasty, which founded by Bibars, and known first as that of the Mamelukes of the Nile, and latterly of Circassian Mamelukes, extended their authority over Egypt and Syria for the space of two hundred and sixty years, from the fall of the House of Ayoob or the

Empire of Saladin, A. D. 1254, to the successful invasion of the Ottomans, under Selim I., A. D. 1516.

When the Ottoman empire, after the conquest of Diarbeker, became contiguous to Syria, and threatened to absorb that country as it had already done Kurdistan, Kansu Ghowri, who had occupied the throne for sixteen years, could no longer behold with indifference the danger which menaced him, and though at the advanced age of 80 years, set out at the head of his army and marched into Syria. Notwithstanding the renown of the Mamelukes, very little is known of the organization of the Circassian empire on the Nile.

Everybody knows that this Arab name designates slaves purchased by the Egyptian Sultans, and formed by them into their body guards; that many of these Turkish slaves succeeded in raising themselves to principalities in various parts of the vast empire of the Caliphs; that they reigned for two centuries and a half on one of the most powerful thrones of the East; that they afterwards held Egypt bent under their tyrannical dominion for three hundred years, under a nominal Vizier of the

Sultan of Constantinople; until in the end, their power was finally overthrown, not by force, but by treachery; not by warriors on the field of battle, but by dastardly assassins. But very little is understood of the primitive constitution of these military Chiefs, during the time of their greatest splendour, in the fourteenth and fifteenth centuries.

European travellers, and the historians of the middle ages, have drawn their descriptions from very inadequate resources, while the Arab manuscripts, which give ample details on the subject, are but little known, and still require translators. A few details, therefore, on the principle of the force of the Mamelukes, the organization of their armies, and the order and etiquette of the court of their Sultans, will not be uninteresting.

The troops were divided into three classes, distinguished from each other, not so much by difference of arms and accoutrements, as by rank, and the principles of hierarchy. The first and most noble warriors were the Mamelukes, or, strictly speaking, the slaves of pure Circassian blood. The second were for the most part Abyssinian slaves, called Jellab, a name still given to slaves newly

imported to Cairo from Nubia and Abyssinia. The third and lowest class, was formed of Karan-iszes, or Korsans, and were a mixed assemblage of mercenaries.

Whenever a new Sultan ascended the throne of Cairo, the troops received a gratuity, according to the relations of these different ranks. On the accession of Kansu Ghowri, one hundred ducats a head was given to the Mamelukes, fifty to the Jellab, and thirty to the Korsans. The Beys or Emirs who occupied the highest dignities of the state, amounted to twenty-four in number, after the twenty-four grandsons of Oghus Chan, who was the founder and progenitor of twenty-four Turkish tribes.

The generalissimo of the army was styled "Emir el-Kebeer," or the Grand Prince. The Mamelukes wore white robes, and a turban, of which the lower folds were green, and the upper black. The Beys wore white tunics, with mantles of various showy and striking colours. The most remarkable part of their costume was the enormous turban, consisting of sixty ells of the finest muslin, so curiously and nicely folded and intertwined, that

they formed a kind of horn, the dimension of which, varying according to the rank and dignity of the individual, was from two to ten ells. Horns having been the most ancient symbols of royal and divine power, the people continually saw them sketched in the hieroglyphics which existed in the East, in all directions. Alexander the Great is still known in Asia by the glorious appellation of the "Two-horned Alexander." The first Arab princess who wore the horn was Zobeida, the favourite Sultaness of Haroun-el-Raschid; and, at whatever period the fashion was introduced, it is certain, the vanity of the female sex in the Lebanon, of all sects, long ago induced them to appropriate to themselves, and to introduce into their toilet, this superior and enviable mark of distinction.

The amplitude and fullness of the turban had the double object of accustoming the head to the weight of the helmet, and, at the same time, of training the dignitary to a grave and sedate demeanour; for the head lightly covered might be led into trivial and hasty gestures and movements, which would be wholly incompatible with an important position, and might indicate frivolity and lightness of thought.

The rest of the costume of the Emirs, Judges, and Sheiks, were regulated by principles equally strict. The greatest magnificence in the robes of honour, consisted in having verses of the Koran, or citations from the poets, embroidered round the hem of the garment. The grandees wore short sleeves, so as to have the hand free for inflicting blows. The Mamelukes, on the contrary, wore their sleeves long, and completely covering the fingers; for it was considered indecorous for them to appear before their chiefs without having their hands concealed.

After the twenty-four Beys, came the twenty-four Governors, twelve of whom administered the affairs of Egypt, and twelve those of Syria. The first dignitaries of the empire were, in the army, the Generalissimo, or Grand Prince; in civil affairs, the Diwitdar, or inkstand-bearer, the Grand Vizier: the other high functionaries of the Mamelukes were, the Grand Equerry, the Master of the Horse, the Grand Chamberlain, the Grand Treasurer, under whose orders were all those who were employed in the arsenal, the stables, the chancery and the treasury. The first magistrates were the

Grand State Judge, and the four Judges of the four orthodox sects, according to the rites of the Imams, Ibn Hanafi, Ibn Schafi, Malik and Hanbel. These personages took their seats on the right of the Sovereign on great Divan days, together with the Superintendent of the public revenues, and the Inspector-General of the troops; on his left were ranged the principal Secretary of State and the Mameluke Emirs. At a certain distance, and with folded arms, stood the eunuchs of the harem. The Divan was held every Tuesday and Thursday. When the Sultan went out on horseback, a great silk parasol was held over his head, and the ends of his turban, on which were embroidered all his titles in letters of gold, floated behind him.

It was with all this paraphernalia of pomp and power that the Sultan Ghowri set out from Cairo to encounter the Ottomans. The number of Mamelukes, of the first class alone, amounted to 13,000; and, independent of the Jellabs and the Korsans, his army, on reaching Syria, was joined by the various contingents supplied by the Governors of its towns and provinces, and by the warlike mountaineers of the Lebanon, led on by the Tnoohs,

the Maans, and the Shehaabs. The two armies stood in presence of each other on the plain of Dabik, near Aleppo, August 24, 1516. The battle was neither long nor sanguinary; but the loss of it was attributed not only to the formidable artillery of the Ottomans, but also to the inaction of the Jellabs, who, under the mistaken idea that the Sultan was disposed to favour the Korsans, never stirred from their ground, and finally turned their backs rather than engage in the combat. The Sultan Ghowri, who relied on their fidelity, and who really wished to spare them at the expense of the Korsans, whose attachment to his person, as disorderly mercenaries, was at all times dubious, had placed the latter in the front of the battle, and ordered them to commence the attack, in the hopes of sacrificing them more surely. The Jellabs, not aware of his real motives, looked upon this order of the Sultan as an affront which they in nowise deserved, and refused to fight. The loss naturally fell on the Korsans, of whom about a thousand were slain. The rest of the Egyptian army took to flight. The octogenarian Sultan perished near a pool of water, overcome by terror, or, perhaps,

immolated by his own Beys. Thus the blow which he meditated against the Korsans cost him his throne and his life; and by this battle, Aleppo and the whole of Syria were irrevocably lost to Egypt.

After taking Aleppo, Sultan Selim I. marched on Hamah, the ancient Epiphania, and Homs, the ancient Emessa. Making a short halt, he pushed on for Damascus, when the news reached him that the Mameluke Beys in that town, not having been able to agree amongst themselves as to the choice of a Sultan, had suddenly left for Cairo, 22nd September, 1516. At the close of that month, the Ottoman standards floated on Mustaba, a suburb of Damascus. Through the medium of Chair Bey, the late Governor of Aleppo, the Emir Nusradeen Tnooh, to whom the Mamelukes had intrusted the defence of that town, was persuaded to surrender, and twelve days after his arrival at Mustaba, Selim made his triumphal entry into Damascus, and took up his quarters at the palace of Kusr Eblak. There he shortly afterwards received the homage of the commanders of the principal castles in Syria, of the Arab Emirs, and of the Druses of Mount Lebanon.

After having completed the conquest of Egypt, Selim returned to Damascus, October 6th, 1517. This time he received the submission of the great Arab tribes of the desert, who had not as yet formally acknowledged his authority, such as the Beni Ibrahim, the Beni Sewalim, the Beni Sukkar, the Beni Alta, the Beni Anazi, and the Beni Saad, and confirmed the letter of immunity which the monks of the convent of Mount Sinai pretended to have received from the Prophet. The Emir Fakaradeen Maan, the first of that name, descended from Deir-el-Kammar, and, coming to Damascus, sought the countenance and protection of his new Sovereign. Selim, investing him with the pelisse of honour and a sandschak, made him the Governor of the Lebanon, from Jaffa to Tripoli, while the Shehaabs were confirmed in their governments of Hasbeya and Rascheya.

The favour and predilection thus shown by the Ottoman Sultan to the House of Maan had a permanent influence on their rank and position in the Lebanon; and from this period the marked superiority and precedency which had hitherto distinguished the Tnoohs gradually decreased, until, at

the commencement of the seventeenth century, the talents, energy, and good fortune of the Emir Fakaradeen Maan II. threw all competitors into the shade, and reduced to comparative insignificance that remarkable Druse family who had for upwards of seven hundred years, through the various periods of Saracen, Frank, and Egyptian dominion, swayed the Lebanon with a valour, moderation, and liberality which does honour to their memory, and who, by their fame and reputation, acquired for it, notwithstanding the variety of sects, both Christian and Mohammedan, by which it is peopled, the distinguishing epithet which it still retains, of the Mountain of the Druses.

The financial organization of Syria, and the making maps and plans of the country, now became the chief objects of attention to the Sultan Selim. These details were intrusted to able and experienced officers. A miri was fixed as a yearly contribution from the proprietors in the Lebanon, and this land tax is still the basis of the impost now levied, though it has been gradually raised to eight times its original amount. His last solemn act in Damascus was the consecration of a

mosque, built by his orders, over the tomb of the great Sheik of Islam, Mohijedeen-il-Arabi. Sheiks were attached to this mosque to read and explain the Koran, and a fund was left for daily feeding a certain number of the poor. The Sultan, after conferring the government of the town on Dschanberdi-il-Ghuzali, the head of one of the principal Arab families resident within its walls, left for Aleppo, and reached Constantinople in August, 1518, after an absence of three years, during which he had added to the Turkish empire Kurdistan, Syria, and Egypt.*

It will naturally be supposed, that the feudal system, as it existed in the Lebanon at the period of the Ottoman invasion, contained within itself principles of discord and dissension, which an able master might turn to good account for the support of his power and influence. Selim himself, indeed, found chiefs who at once espoused his cause. Family feuds had already given rise, within the bosom of the House of Tnooh, to the creation of two distinct families, that of Alamadeen and Jemaladeen, deriving their origin from two Emirs

* Von Hammer's *Turkish History.*

of that name, who, under the distinguishing appellation of the Yemeni, stood directly opposed not only to the Maans, but also to the leaders of the great Arab family from whence they themselves had sprung, and who gladly availed themselves of any opening which presented itself of gratifying their feelings of hatred and animosity.

The Kesrouan, the Koora, Djebail, and Batroon, though chiefly inhabited by the Maronites, acknowledged the jurisdiction of the Turcoman House of Asaff; while the upper ranges of the Lebanon in that direction, comprising the districts of Akoora, Wady-alma, and Meneytri, were under the Metuali House of Hamadi, a race of Schiis, deriving their origin from a leader of the name of Hamadi, who, failing in an insurrectional attempt against the King of Bokhara, had fled with some of his followers first to Djebel Hermil, to the north of Baalbec; from whence extending themselves to the above named districts, they rose to power and importance under the patronage of the Emirs of the House of Asaff.

The Turcomans had been placed by the Sultan Bibars on the plains between the Dog River and Batroon, to prevent communications between the

Maronites and the Franks. Their stronghold was at Ghazir; and here the Emirs Asaff built a mosque. Notwithstanding the determined resistance which the Maronites made to the aggressive attacks of the Mameluke chiefs, a contest which was carried on during the greater part of the fourteenth century, it appears they were finally won over to submission by the tolerant and equitable jurisdiction of the Asaffs. Many families descended from their fastnesses and came and settled at Aramoon and Eftooah; the Maronite House of Habashe came from Djebail to Ghazir itself, while not only the Metualis, as above stated, but Mussulmen and Druses availed themselves of the prospects thus afforded of living in security, and enjoying the safeguards of justice, by removing from distant parts and coming with their families, the former to Ejdady and Rafoon, the latter into various parts of the Metten, where their descendants exist to this day.

In the year 1592, the House of Asaff became extinct, after a rule of 232 years, and were succeeded by the Turcoman House of Safa, who were allied to them by marriage, and who had for many years previously been Mukadameen in the districts

of Zuneeiy and Bisherry. The head of this family had the dignity of Pasha conferred on him, with Tripoli as the seat of his Pashalik, by the Turkish Government; and the contest which shortly afterwards commenced and continued with such untiring virulence, between Yousuff Safa Pasha supported by Hafiz Pasha of Damascus, and the Emir Fakaradeen Maan who about this period came upon the scene, and, by his boldness and daring, seemed determined to make himself the representative and champion of feudalism, in opposition to a distant government whose rapacity had aroused the disgust, while its weakness excited the contempt of the Mountain chiefs, paved the way, strange though the term may appear, to a system of civil discord and strife, which for nearly two centuries and a half the Turks have unscrupulously plied as an engine of government (indeed the only one which they are capable of wielding), and which, had not the Egyptian interregnum under Mehemet Ali, providentially checked and turned aside the dark tide of turpitude and immorality, would ere long have reduced the Lebanon and its plains to the last stages of poverty and degradation.

CHAPTER XXIV.

The earlier days of the Emir Fakaradeen and his brother Yoonis, had been passed under the roof of the Maronite Sheik Abou Nadir-il-Haazin, to whose care they had been consigned by their mother, to escape the furious retaliation of Ibrahim Pacha, who, in the year 1588, had been sent as a Commissioner from the Porte, to discover and seize the delinquents in a robbery which had been perpetrated on a large convoy of treasure in its passage through the Lebanon, from Egypt to Constantinople. The foul deed of treachery which this Turkish officer enacted, had spread alarm and terror through the mountain; for when 600 Druse Ockals came to salute him at Ain Sofar, a village on the Damascus road, half way between Beyrout

and the Bekaa, he had them suddenly surrounded and put to death to a man.

The Safas, far from following the policy of their predecessors, oppressed the Christians with the most vexatious exactions, and the Emir Fakaradeen foresaw in the rising spirit of discontent which animated the population of the Kesrouan, a principle of strength which might easily be made available to promote his own views of aggrandisement. Moreover, the Emir, remembering the plenitude of power which his grandfather had obtained at the hands of the Sultan Selim I., looked upon the encroachments of the Safas as unwarrantable attacks on his own family pretensions. Scarcely therefore had he and his brother returned to the abode of their uncle, the Emir Safadeen Tnooh, at Abeigh, ere he determined boldly to throw down the gauntlet to the Pasha of Tripoli, and to rally the mountaineers against the adherents of a government, whose proceedings threatened to involve the Lebanon in continual scenes of bloodshed and discord.

The decisive battle of Djouni, in the year 1607, between the Emir and Yoosuff Safa, placed the

Kesrouan entirely in the hands of the former, who lost no time in seizing Beyrout, which he committed to the charge of the Emir Minder Tnooh. Returning after a year's absence, spent in regulating the affairs of the Maronite districts in conjunction with Sheik Abou Nadir il Haazim, whom he made their provincial governor, he occupied Safet, then a stronghold above the Lake of Tiberias, and from thence sent troops to Adjeloon and the Houran, to arrange some disputes which had occurred between the Arabs; gladly seizing every occasion to extend the credit of his name and influence.

For a few years the Porte seemed to be unmindful, or heedless, of the Emir's proceedings; but when in 1613, he supported Ali Jumblatt of Aleppo in his rebellion against the Sultan, and marched conjointly with him to the siege of Damascus, compelling it to surrender at discretion, and to pay a ransom for its deliverance; the Imperial authority could no longer remain a passive spectator of its own disgrace, and the most vigorous measures were immediately employed to reduce its audacious vassal to moderation and obedience.

In the beginning of the year 1614 an army of nearly 50,000 soldiers, of whom 2000 were picked janissaries, and the rest for the most part Kurds, under the command of Hafiz Achmet Pasha, called the Hafiz, assembled in the environs of Damascus, preparatory to one decisive effort to make the Sultan's authority respected in the Lebanon. The ascendency of the Emir Fakaradeen had been very generally acknowledged by all the great feudal families of the Mountain; and had he succeeded in keeping them to his standard, the conflict which was about to ensue would in all probability have only served to confirm his power.

But diversity of interests, and more particularly of religion, has ever rendered the spirit of patriotism impossible amongst the inhabitants of the Lebanon; while the petty rivalries and jealousies of its Emirs and Sheiks have invariably tended to render them the unconscious, though perhaps deserved victims, of the artifices and cajolery of their Turkish rulers. A personal quarrel with his brother, the Emir Ali, had lately induced the Emir Achmet Shehaab to leave Hasbeya and fix his residence at Rascheya. The Emir Fakaradeen espoused

the part of the former, and had, moreover, sanctioned a marriage contract between his own son, the Emir Ali, and the Emir Ali Shehaab's daughter.

These trivial events, together with handsome promises on the part of the Hafiz of making him governor of the Wady Tame and its adjacent villages, were sufficient to induce the Emir Achmet Shehaab to espouse the Sultan's cause. The Metuali House of Harfoosh of Baalbec, which had hitherto been on terms of the closest friendship and intimacy with the Emir Fakaradeen, deserted him. The Yemenis stood ready for any signal to declare their long-smothered enmity.

The Emir put his strongholds into a state of defence, particularly the castle of Banias and Shakeef, while he placed a strong body of Sicomans or irregular troops at the Djsr Madjuma on the River Jordan, to watch the Pasha's motions in that direction, at the same time that he sent messengers to the Hafiz, offering him whatever sum of money he might demand for a cessation of hostilities. The offer was rejected, and the Emir Achmet Shehaab shortly after fell upon the Emir's advanced posts on the Jordan, and cut them to pieces. The Emir

in the meantime had gone to Sidon, and from thence sent messengers summoning the principal Emirs and Sheiks to a general meeting on the banks of the Damoor. The appeal was but feebly responded to, and the chiefs who came, gave him but slight encouragement.

Whether from a feeling of mutual distrust, or from dread at the magnitude of the operations which were being directed against them, they seemed willing to temporise and petition rather than resist. The Emir, disgusted and dispirited, returned to Sidon, and, determined not to witness a humiliation which he saw was inevitable, and which the lukewarmness of his colleagues prevented him from averting, took the unprecedented resolution of leaving the country, and seeking an asylum in Europe.

His brother, the Emir Yoonis, moved to Deir el Kammar, and prepared to meet the coming storm in the best way he could. The Hafiz advanced and laid siege to Banias and Shakeef, both of which fortresses he took by assault. The mother of the Emir Fakaradeen, accompanied by thirty Druse Okals, and carrying with her presents of

money and horses, went to the Hafiz and offered to redeem the Mountain from the ravage which threatened it by the payment of 3000*l.*—an immoderate sum in those days. The Tnoohs volunteered to save the Manaasif and the Shahaar by a payment of 2000*l.* The Hafiz accepted the terms, for the winter months were approaching, and withdrew with his troops to Damascus. Early in the spring of 1615, however, he marched to Ub-Elias, and ascended to the plains of Barook.

The Emir Yoonis Maan had succeeded in collecting a considerable force from the Shoof, where haranguing the Emirs and Sheiks who had obeyed his summons, he implored them to resist the tyranny which menaced them, to the last extremity, declaring that death was preferable to submission to a Government whom no promises or treaties could bind, and whose only object was, evidently, to enrich itself at the expense of their distracted country. Attacking the Turkish troops with desperate valour, the Maanites drove them back to the Bekaa. The Emir Younis, after this momentary success, went to put the Castle of Banias in a state of defence. The Yemeni, accompanied by Sheik Jum-

blatt, and all their adherents in the Shoof, descended to Ub-Elias, where they were most courteously received by the Hafiz, and invested with pelisses of honour.

Preceded by this mountain faction, the Hafiz resumed his operations in the Lebanon, and marching almost unmolested on Abeigh and Deir el Kammar, burnt the palaces of the Tnoohs and the Maans to the ground, and devastated the whole of their properties. The Maans assembled at Murj Bisri, a secluded valley between Muctara and Sidon, and there determined to give the invader a check. Advancing with full confidence of success, the Hafiz marched into the defile with upwards of 20,000 men, recruited by the forces of Yoosuf Safa of Tripoli. The Maans fell upon them with such invincible courage, that, with merely a force of 1200 men, they completely routed and dispersed the Turkish army, who sought their escape in various directions, while the Hafiz effected a hasty retreat to Damascus.

In the following year, the Hafiz was replaced in his command by Mohammed Pasha, who at once adopted that policy which the Turks have ever

since found to be the most effectual—that of making the party-factions of the Mountain themselves the instruments of its subjugation and enfeeblement. At once accepting the offer of the Emir Ali Maan, to pay the Government a yearly revenue more than double what had been paid to his predecessors, he appointed him Governor of the Lebanon. The civil strife between the Yemeni and Keisey* now raged for nearly two years with unabated fury. The Turkish authorities remained passive spectators of scenes and events which their own evil genius had evoked, and, unable to subdue the Lebanon, they took a malicious pleasure in witnessing its devastation, at the hands of its own inhabitants.

In the year 1617, four sanguinary battles in one day,—at the Damoor, Abeigh, Aindara, and Ugmeet,—added to which, the ravage and destruction of the principal castles and villages in the Mountain, signalized the rancorous hostility which animated the contending factions. At length the Maans and the Tnoohs gained the ascendant, and the Emir Ali distributed the governments of the

* *Keis* and *Yemen* were originally the names of two great Arab tribes in the district of Yemen, in the south of Arabia.

Lebanon with almost sovereign plenitude of jurisdiction.

Belad Bshaara, comprising the mountain range now inhabited by the Metualis to the south of Sidon, was given, together with the Shoof, to his uncle, the Emir Yoonis. Beyrout and its plains, to the Emir Minder Tnooh. The Ghurb, the Manaasif, and the Shahaar, to the Emir Nusradeen Tnooh. The Metten, to the Mukadameen Bilemma. Merjyoom, the Houlé, and Wady Tame, with Hasbeya and Rascheya, to his father-in-law, the Emir Ali Shehaab. Safet and Shakeef, to his father's secretary, Hassein Eleazagy. And the Kesrouan, with its dependant principalities, to Sheik Abou Nader il Haazin.

An incident which shortly afterwards occurred, will suffice to show the weakness of the Turks at this period, notwithstanding all their parade and show of energy, while it exhibits a fair specimen of the real sentiments which instigated all their proceedings. Hussein Eleazagy, not satisfied with the nomination of the Emir Ali, had gone to Damascus, and, by means of a bribe, had got invested with his new government by Mohammed Pasha

himself. The Emir, on hearing of this step, sent forces to occupy Safet and Shakeef, and on the return of Hussein, with some Turkish soldiers, to make good his appointment, attacked him near the bridge of Jacob on the Jordan, dispersed his escort, and cut off his head.

The Emir then wrote to the Pasha, to inform him that his nominee had been killed; to which the latter replied, "It is of no consequence; give me the sum of 500*l.*, which he had given me for his place, and name whom you please!"

Unequivocal index of Turkish policy, and a key to the whole system of fraud and artifice, by which the Turks have oppressed, robbed, and plundered the Lebanon for three centuries!

In the meantime, the Emir Fakaradeen, taking with him one of his wives, his daughter, and sixteen domestics, had sailed for Europe, having hired two vessels, one Dutch and the other French, to take his family and suite. Leaving Sidon on the 25th October, 1614, he arrived at Leghorn, after a passage of fifty-three days. The ship in which he sailed being hailed on its arrival in that port, and the party questioned as to who they were

and whence they came, an answer was given, that the Emir Fakaradeen Maan, Governor of the Lebanon, was on board, flying from the persecution of the Turks, and seeking protection from the Franks. After the usual quarantine, orders arrived from the Grand Duke of Tuscany that the Emir and his followers should be conducted to Pisa.

The Grand Duke gave him a most cordial reception, and appointed him the old palace as his place of residence. The presence of the Eastern Magnate seems to have excited the most lively interest among the Italians. Visited and fêted by all the principal nobility, who vied with each other in marks of kindness and attention, the Emir found himself relapsing into habits of luxury totally at variance with his usual habits of life. Receiving letters of welcome from the King of Naples, he got permission from the Grand Duke to accept the royal invitation, and, after a short visit to Palermo, he proceeded to Naples, whither the Grand Duke himself had preceded him. On his arrival in the latter town, a ducal residence was placed at his disposal, and directors appointed to attend upon him, to show him all the monuments of art and

science which the place contained. Daily messengers from the royal palace inquired after his minutest wants.

Invitations so multiplied upon him that he was scarcely an hour at home. The Emir at last got wearied of so much publicity, and made various excuses to release himself from the demands of an hospitality which intruded so constantly on his privacy and retirement. His religious scruples would not allow him to partake of animal food prepared by Christians; such a continuity of gaiety and excitement seriously interfered with the times and forms of prayer, so strictly prescribed by the Mohammedan religion. The obstacles thus started by the Emir, together with other tokens of his own indifference to Frank sympathy, tended most effectually to cool the interest which had hitherto been taken in him.

One day some Italian nobles, privately sent by the Grand Duke, paid him a visit and put him a few queries, which, though probably suggested by motives of mere curiosity, were sufficient to arouse in the Emir all the caution, wariness, and reserve, for which the Easterns are so remarkable.

Q. "If we were to make an expedition to your country, how many would be for us?"

A. "That is a question I cannot answer, nor can I assure you of a single man: I am with you, and at your service."

Q. "But if the people of the Lebanon do not side with us, would they not sell us provisions?"

A. "You know the power of the Mussulmen, and of the House of Othman; and if you think yourselves capable of overcoming such obstacles, you should be above depending on strangers for the means of subsistence."

Q. "How many soldiers had you under your command in your country?"

A. "When I was ruler of the Lebanon, and all was under my order, I could summon 20,000 men, independently of those who remained at their homes; but now, alas, I can only govern myself!"

Not many days after this interview, the munificent allowance which the Emir had hitherto received was considerably curtailed, and ere he left Naples, he was reduced on one occasion to pawn some of his wife's jewels, to procure the means of subsistence.

On his return to Pisa, his mode of life seems to have been simple and frugal; and, though not entirely neglected, the charm of novelty which attended his first visit had worn away, and his communications with the Grand Duke were less frequent. Nevertheless, one day the French Consul called upon him with a letter from Louis XIII., inviting him to the French Court, and offering his mediation between the Emir and the Sultan, to effect his pardon and restoration to his country. The Emir excused himself from accepting the proposed intervention, responding, however, to the French King's kindness in the warmest terms of acknowledgment. But a still stronger, and a stranger mark of sympathy awaited him, on the part of the King of Spain.

Being summoned one day to attend the Grand Duke, in the palace garden, he went accompanied by Nusradeen, the Sheik of Islam, who was his most intimate friend and companion; when they found the Grand Duke, and the Prime Minister of the King of Naples walking together. Approaching the Emir, the Grand Duke showed him a letter from Philip III., in which the Spanish Monarch,

after warmly inviting the Emir to come to Madrid, promised to give him a government superior to that of Lebanon, on condition of his becoming a Christian. The Emir replied, "Thanks to the King of Spain for his kindness and good-will towards me, but I did not come hither on account of religion, or to seek a government; I came hither a fugitive from my enemies!" Then addressing himself to the Duke, he said: "You have hitherto protected and maintained me, and I am under the deepest obligations to you for all your kindness. If you wish me to remain here, I am under your orders, but if you wish to send me back to my country, I shall also be well pleased."

Nearly five years had elapsed since the Emir had arrived in Italy, and it was evident that he was getting heartily tired of his residence amongst the Franks. At length a ship arrived at Leghorn, containing letters for the Emir, from his aged mother, as well as one from Mohammed Pasha of Damascus, conferring on him the government of the Lebanon. Anxious to take his departure, the Emir now sought an interview with the Grand Duke, to obtain his leave to embark. The Duke,

on seeing him, asked what was the news from the East.

A. "A pressing letter from my aged mother, imploring me, by the breasts which suckled me, to return and let her see my face once more before she dies."

"And do you want to go?" said the Duke.

"You who are a son," replied the Emir, "can comprehend my feelings; and, I confess, I shall not be happy until I go."

"Then we will not detain you," said the Duke.

The Emir, overjoyed at the permission which had been so readily granted him, made immediate preparations for his departure, and went to Leghorn, to fit out a vessel for his family. After having sent the latter on board, he was proceeding to join them when he was stopped by the Portmaster, who requested to see his passport. This formality had been forgotten, and it was intimated to him that such a document could only be obtained by a personal visit to the Grand Duke.

Returning to Florence, he found the Duke opposing his departure, on the plea that his long residence in Italy, and the knowledge he had

acquired of its localities and resources, might render him a dangerous instrument in the hands of the Sultan, in case he meditated an attack on those parts. Making him sit down, the following observations passed between them:

Q. "Whither do you propose going?"

A. "To Sidon."

Q. "Who rules in the Lebanon?"

A. "My son."

Q. "How old is he?"

A. "Twenty-five."

Q. "Are you not afraid of your son, your relations, and your countrymen?"

A. "I did not leave them foes."

Q. "If you are not afraid of them, are you not afraid of the Sultan?"

A. "All I want is food and clothing, and to see my mother and kinsmen; if they do not welcome me, the mountains are wide; and if the mountains will not contain me, the wide world is before me: at all events, I shall have had the satisfaction of obeying my mother's orders."

After a short pause, the Duke said: "I advise you to go to Constantinople;" to which the Emir

replied, "If I wanted to go to Constantinople, I should not have come hither." This latter suggestion was put by the Duke to ascertain whether the Emir had any thoughts of going to the Sultan, and giving information about Italy.

After an interval of a few days, the Duke at length declared himself satisfied, and sent the Emir his passport. The latter, however, did not feel himself perfectly secure of his liberty, and so determined was he to escape from a state of thraldrom, which probably, for many reasons had become irksome to him, that he adopted the singular resolution of taking on board with him a large barrel of gunpowder, which he placed in the hold of the vessel, declaring, that if any further obstacles were thrown in the way of his leaving, he would blow it up, and perish with his whole family, rather than set his foot again on the Italian shore.

CHAPTER XXV.

In the spring of the year 1620, the Emir Fakaradeen Maan once more beheld the coasts of his native land. So tempestuous was the weather, that it was determined by the Captain to run the vessel aground, at the nearest point. The storm, however, fortunately abating, the port of Acre was safely gained, and the Emir and his party landed, after an absence of more than five years. The news of the Emir's return soon spread throughout the country. Within a few days, all the principal Emirs and Sheiks of the Lebanon had assembled at Acre, to congratulate him on his arrival. His progress from that town to Sidon was like a triumphal march. Arriving at the river Kasmich, he was there met by his son the Emir Ali, the

faithful and able representative of his name and fortunes, who gladly surrendered into his father's hands the weight of power and responsibility, which had devolved on him during the recent period of civil strife and rebellion.

Once again established in his palace at Sidon, the Emir had leisure to contemplate the actual position of public affairs. The Turks had been completely foiled in their attempts to reduce the Mountain. The Yemeni faction were for the present broken up, and humiliated; while the general enthusiasm which seemed to pervade all parties on his re-appearance amongst them, was sufficient to encourage, and inflame his most ardent hopes. Those whom he had left his enemies, now came forward to solicit his friendship. The Harfooshes, the Shehaabs, even the Safas who had so rancorously joined in the work of Turkish ravage and spoliation, sought to efface all recollections of the past, by visiting the Emir in person, and propitiating him with the customary presents of choice horses, of the best Arab breed. The Emirs of the Arabs themselves were amongst his suitors, and came from the distant points of

Adjeloon and Djerash, to solicit his favour and good will.

To all these visitors the Emir gave a most cordial welcome, and bestowed on them the marks of his bounty and generosity. But when the Emir Hassan Safa came into his presence, he sternly accosted him in the following words: "Tell your father, we do not want his presents; we want the beams he tore from our palace at Deir el Kammar, which he burnt and destroyed. We want the horses and cattle which we intrusted to his charge, in the days of Hafiz Pasha, and which he appropriated to himself. We want back the money which he took from our faithful domestics and retainers, when they went to him hoping for protection. Does he think to make us forget everything by a present of two horses?" An opportunity soon presented itself to the Emir, which enabled him to take ample vengeance on his insidious rival.

The Safas, dwelling in fancied security in their mountain fastnesses, beyond and above Tripoli, as they had been strengthened of late years by their constant friendship and alliance with the

central government at Damascus, had in the true spirit of feudalism profited, by the countenance and favour thus exhibited towards them, to assume a tone and mien of independence. In vain they were yearly summoned to complete the payment of their lawful tribute to the Sultan. Under various pretexts and excuses, the demand was either evaded or disregarded. To have marched regular troops against the recusants would have been, at most, a measure of dubious utility.

Nor would it have been consistent with that course which the Turks, as has been observed, had already prescribed to themselves for the government of the Lebanon. To arouse and maintain rival animosities, was to be henceforward their army and their treasury; such troops as they might have at hand being merely thrown into the balance, to give preponderance or otherwise, as chance might decide, to the faction they temporarily favoured. In accordance with this humane and statesmanlike policy, the man whom they had fruitlessly endeavoured to put down, was now called upon to be the champion of their rights. The Emir Fakaradeen Maan, invested

with the titles and functions of Governor and Generalissimo, was sent to curb the haughty spirit of the Safas, and to make them disgorge the wealth they had accumulated from the plunder of their oppressed and ruined provinces.

A less conspicuous signal would have sufficed to arouse the energies of one whose exile had only served to whet and inflame his appetite for power and dominion. No sooner had the orders of the Government reached him, than he summoned all the Mountain Chiefs to gather their contingents, and join his standard at the mouth of the river Ibrahim (the ancient Adonis). The open and undulating grounds of that spot rendered it peculiarly suited to the marshalling of an army. Leaving a force to blockade Djebail, which had refused a summons to surrender, he marched rapidly on Akkar, which the Safas evacuated on his approach. The latter had determined to make the strong and almost impregnable castle of Hosn the point of their resistance, and were removing thither by night such of their goods and effects as they could collect, when they were intercepted by one of the Emir's more advanced

parties, and forced to flee in the greatest confusion with the loss of everything.

The winter of 1622 had now well set in. The mountains of Akkar were covered with snow. The roads were nearly impracticable, and the Safas calculated on at least a temporary cessation of hostilities. No obstacles, however, could daunt the ardent impetuosity of the Emir, who counted every day lost that brought him not nearer to his adversary. Amidst the war of elements—for storms of rain, hail, and snow, broke incessantly over the mountaineers, as they plied their energies in ascending those wild and trackless steeps—the Emir pushed forward with his advanced guard, animating them by his voice, and marching on foot before them where danger menaced most, until he reached the walls of Hosn.

Worn out by fatigue, and with their senses numbed and stupified by the cold, his men were hardly in a state fit for the commonest duties of warfare, much less to enter on the difficult and protracted operations of a siege. The Emir, seizing a pickaxe, opened the trenches with his own hands. One by one his followers were shamed

into exertion, and, in less than two days and nights, a vigorous and well-directed fire was opened against the besieged. After a desperate resistance—for the Safas had collected some thousands of their adherents on the spot, the town was taken by assault, and the works were advanced to the very foot of the castle walls. Closely inspecting every post, continually going the rounds himself at all hours, and placing and relieving the parties in the entrenchments in person, the Emir now pushed on the siege with unflagging energy, and it cannot be doubted that with such a leader, means would have been found ere long to abase the proud and towering ramparts of even that eagle fortress.

Such, at last, was the impression on the minds of its defenders, for on the fifth day of the attack, Yousuf Safa Pasha held out a flag of truce, and demanded a parley. He promised to pay up all arrears of miri to the Government, and a thousand pounds to the Emir himself. The terms were accepted, on condition, however, that the Emir's forces should remain in Hosn, and in possession of the castle, until the money was paid. The Emir now returned to Akkar for a short repose. So

cordial were the relations of amity which sprung up after the late conflict between the Emir and his rival, that a contract of marriage was actually concluded between one of the Emir's daughters and Hassan Bey, son of the Emir Yousuf Safa, which was celebrated with great rejoicings at Akkar. Everything foreboded a complete restoration of harmony and peace. A trivial circumstance, however, spoiled all.

The Emir Yousuf, who, from various causes, had never seen the Emir Fakaradeen, arrived at Akkar to pay his respects, while his son was out hunting, and entered the Emir's divan just as he was taking his mid-day slumber. Turning to his daughter-in-law, who was present, he remarked, "Is that your father? Why, I could tie him to a bunch of keys and put him in my pocket;" alluding to his diminutive stature. The Emir Fakaradeen overheard the sarcasm, and immediately arose. Without waiting to exchange the usual formalities and courtesies with the Emir Yousuf, he ordered his horses to be saddled, and his men to get ready for departure. Entreaties, expostulations, and excuses were alike unheeded. This apparently

trifling observation rankled in the Emir's breast with all the bitterness of premeditated insult and contempt; and, as he turned his mare's head to the South, he flung a scroll amongst the crowd, containing the following distich in Arabic verse:—

> "I am small, but my foes see me great, and stand in awe;
> Ye are like the poplar wood; I am the wood's saw.
> By Teeba and Zumza, and the Prophet, I swear
> The stones of Akkar shall build my palace at the Deir."

However the Safas may have affected to disregard such a mark of spleen and petulance, they lost no time in preparing for any future emergency, by placing Akkar forthwith in a state of defence. Nor was the Emir long in putting into execution his threatened retaliation. Opening a correspondence with an influential friend at Constantinople, he contrived, by means of a bribe of 1000*l*., to get a nominee of his own appointed to the government of Tripoli, which had so long been held by the Emir Yoosuf Safa; while the messenger who was the bearer of his letter was spontaneously invested by the Grand Vizier, with that of Latakia. The summer of 1623, found the Emir again mustering his forces for the attack of Akkar. The opposition

he experienced was vigorous and well-sustained, but after twenty days of continual fighting, during which he personally performed prodigies of valour, the defences of the town were successively broken down and taken, and the castle, surrendering at discretion, was destroyed. Tripoli, already in the hands of an ally, joyfully opened its gates, and the people thronged to the suburbs of the town, to view the man whose fame and renown had become the theme of every tongue. One of his first acts was, to order two vessels to be hired for Sidon, for the purpose of conveying thither the choicest of the blocks of marble which adorned the gateway of the castle of Akkar, thus fulfilling his menace against the Safas to the letter. These stones may be seen to this day in the archway which conducts to the Governor's house at Deir-el-Kammar. The Emir shortly afterwards received orders to withdraw from Tripoli, the government of which, however, was, out of consideration to his services, conferred on his son-in-law, the Emir Hassan Safa.

The Emir Fakaradeen now extended his marches throughout the whole of the south of Syria. The mountains of Naplous, the Houran, the provinces

of Kerak and Adjeloon, even Jerusalem itself, acknowledged his jurisdiction, and their inhabitants found themselves compelled to pay up all arrears of miri due to the Government, to the officers whom he appointed to collect them.

In the year 1626, a firman came from the Sultan Amurath, naming him Governor of the entire mountains from Jerusalem to Tripoli, and at the same time confirming him in that of the plains, over all the Arab tribes which occupy the wide districts between Damascus and the Dead Sea. The species of vice-regal rank and power which this important document conferred on the Arab Emir, was highly distasteful to the local Turkish authorities, and the Pasha of Damascus declared that he would not acknowledge it; nay, more, that he would resist any attempt on the part of the Emir to exercise authority within his Pashalick. The Emir at once assembled a considerable force in the plains of the Bekaa, concentrating it in the neighbourhood of Ub-Elias.

The Pasha, as soon as he heard of these preparations, advanced with 12,000 men on the Damascus road to the Bekaa. The Shehaabs, how-

ever, had already occupied the positions of Anjar and Mejdel; and the Pasha, on emerging from the Wady Hareer, suddenly found himself attacked by the enemy's outposts. The Emir, rapidly advancing in support, the battle became general, and continued with various success, until the Pasha himself fell into the hands of the Emir's irregular cavalry, and was carried off the field a prisoner.

The retreat of the Turkish troops now became general, and scarcely a man would have returned to Damascus, had not the Emir given instantaneous orders for a cessation of hostilities. The responsibility of such a victory weighed more upon his mind than would have done a defeat, and as the Pasha approached his quarters, ashamed and humiliated, the Emir hastened to render him every mark of homage and respect which might tend to alleviate the bitterness of his feelings. Though he could not restrain his victorious followers, from availing themselves of the golden opportunity which their valour had opened up to them, of plundering the Pasha's baggage and seizing the various valuable effects, which were always concomitants of the military movements of a Turkish Mushir, and which on this

occasion are said to have been more than usually inviting, yet he immediately ordered the release of all the prisoners, and the restoration of all the arms taken on the field of battle. He himself, together with the various Emirs who were with him, falling as it were into the Pasha's suite, accompanied him to Ub-Elias.

After the Pasha had taken a short repose, the Emir demanded leave to be admitted to an interview. Entering into his presence with that subdued and hypocritical air of diffidence and submission, which the Easterns so admirably know how to assume in the presence of the great, the Emir, with folded arms, awaited his prisoner's slightest behest; while the other, overcome with such an exuberance of humility, endeavoured at once, by various little courtesies, to assure the Emir of his reconciliation and friendship. Nevertheless, the invitation to be seated was thrice repeated before the Emir presumed to accept it. The Safas and Harfooshes had been with the Turkish army, and the Pasha now excused his proceedings before the Emir, on the plea that they had been the instigators of his conduct.

On the third day, the Emir and the Pasha moved on Baalbec, which the Harfooshes had hastily evacuated, leaving, however, a strong garrison of Sicomans in the castle. Scarcely arrived in that town, the principal personages of Damascus assembled to wait on the Pasha, and concert measures for his liberation; and, through their intervention, matters were brought to a satisfactory conclusion. The Pasha confirmed the Emir in all his posts of government. The Bekaa was given to his son, the Emir Ali; and Adjeloon and Es-Salt to the Emir Hasseim. The Emir Minder Tnooh was appointed governor of Beyrout. The Emir Fakaradeen, on his part, presented the Pasha with twelve Arabian horses, completely caparisoned, and a purse containing 3000 pieces of gold. While the Pasha returned to Damascus, the Emir, who had been called upon by the Arab tribes in the plains of Tadmor to settle their differences, left the Emir Achmet Shehaab to blockade the castle of Baalbec, and went in person to the Emir Midlej-il-Hiary, who received him with all the honours due to his rank and station.

The idea generally connected with the habita-

tions of the Arabs, is that of coarse goats'-hair tents, supported by wooden poles of the most ordinary description. And such, indeed, is the aspect presented by the locations of the wandering tribes, who occasionally visit the grass districts in the immediate vicinity of the Lebanon. But the tent of an Arab Emir in the Desert, astonishes a stranger by the luxury of its apparelling and the capacity and extent of its accommodation. Nor, to one who has seen their style of living, and partaken of their profuse hospitality, does it any longer appear surprising that the Arab nobility should scorn, despise, and detest, the stifling and offensive conglomeration of streets and bazaars which make up an Eastern city.

The space of ground occupied by the tent of an Arab Emir is nearly a hundred yards in length. From the centre rises conspicuously the awning, which covers in the rooms more immediately set apart for himself and his family, surmounted by a glittering gilt ball, out of which rises a spear's-head with pendant horse-tails. The guest-room, which is at the farthest extremity of the tent, is laid down with Persian carpets of the richest manufacture;

along three of its sides runs a divan, the seating and cushions of which are made of the softest wool, curiously wrought into a variety of patterns, and expressly made of a thickness and durability calculated to stand the wear and tear of continual removals.

The rest of the tent is partitioned off into divisions, for the reception of the various stores of corn, rice, barley, oil, butter, &c., in which consist the Emir's wealth and consideration.

Around him, far as his eye can reach, rove his flocks of sheep and camels, accompanied by groups of thorough-bred mares and horses,—the latter occasionally bestridden by perfect infants, gambolling on the bare backs of those mild and tractable animals, which seem, as it were, to return the caresses of their innocent playmates, and to acknowledge a mutual charge, by the gentleness of their paces, and the docility of their movements; but which, when a stronger hand reins them in, and urges their course, suddenly display the fiery and indomitable energies of their nature, "pawing in the valley, and rejoicing in their strength." Then does this gentle Arab steed become beautiful in

his greatness, and "the glory of his nostrils is terrible." "His neck is clothed with thunder; he goeth on to meet the armed men, he mocketh at fear, and is not affrighted, neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets Ha! Ha! and he smelleth the battle afar off, the thunder of the captains and the shouting."*

As the shades of evening close in, the wanderers, in gradually lessening circles, approach the patriarchal tent, and every nightfall brings along with it those various incidents of pastoral life, that make even its very monotony a continual round of fresh recurring and pleasurable emotions, which the Arab would not barter for the pomp, and glitter, and riches of an empire. The early dawn again renews the grateful scene. Amidst the bleating of his flocks, the neighing of his steeds, the lowing of his herds, and the tinkling of his camel bells, the Arab Emir wakes from his slumbers, and spreading his

* Job, chap. xxxix. 19—25.

carpet, sits in the door of his tent, surrounded by his children, his slaves, and the principal members of his tribe. The dew-covered plains sparkle before him like a spangled robe; the morning breezes impart a cooling and delicious fragrance to all around; a still and melodious harmony seems to reign over the boundless tracts which melt away into the distant horizon; and, child of nature, by his wants, sympathies, and tastes, he knows no joys but what she affords, and appreciates no gifts but what she imparts.

Every hour taken from such exhilarating moments as these, except perhaps the more stirring periods of a distant foray, when he leads out his tribe in search of a disputed pasture, or in retaliation for wrongs incurred, is one of unmitigated disgust. The sight of a town, with all its quarrels, brawls, and contentions, presses upon his mind with the weight of an intolerable burden; and, burning for his free and happy Desert home, he longs to escape from the fetters and conventionalities of a society, whose occupations, delights, and attractions, he neither values nor comprehends. There, no pampered desires, no artificial wants, corrupt the

breasts of the thousands of warriors,—his subjects, his brethren, who peacefully lead out their flocks before him. Far removed as he is from the vicious contagion, the cramping influences, the selfish enjoyments, and the debasing allurements of civilised life, his heart naturally exuberates in the finer feelings of humanity; and constantly surrounded by the richest stores of Providence, he instinctively delights in exhibiting towards all men the bounteous profusion of an exhaustless generosity, and the kindliness of an untiring welcome.

Finding that all his endeavours to procure an amicable arrangement were fruitless, the Emir urged his host to commence hostilities against the Beni Fayad, offering to lead on his Arabs in person. The advice was rejected; and after a stay which had been prolonged to nearly two months, the Emir, distributing amongst the Arabs the munificent donation of one hundred pieces of gold, passed on to Homs and Hamah, and then returned to Baalbec to resume the operations of the siege. Conducting it on something like the principles of regular warfare, he raised large bulwarks of wood to protect his soldiers, brought a battering ram to

bear on the southern wall of the castle, and the more to animate the Sicomans, planted his own tent in the trenches. With characteristic energy and vigilance, he never left his men night or day; and when all was prepared for a final assault, led up to the breach, sword in hand, and, despite the determined resistance of the enemy, planted his victorious standard on its crumbling parapets.

The sensation created by these events among the chiefs of the Lebanon, was that of triumph, mingled however with feelings of distrust and uneasiness for the future; and their conduct, on the arrival of a simple Aga of Janissaries at Beyrout from Constantinople, sufficiently evinces the feelings which agitated their minds. This officer, who under ordinary circumstances would most probably have passed unnoticed, was treated with a deference and enthusiasm of homage which would hardly have been awarded to the highest dignitary of the state. Anxious to take the first opportunity of absolving themselves in the eyes of a Turkish functionary, (whom they naturally supposed to be intrusted with some secret mission,) from such charges of rebellion against the Sultan, as might naturally have been

suggested by the late singular and unprecedented proceedings of their feudal liege; the Emirs of the House of Maan and Tnooh waited on the Aga, with more than the usual quota of presents, both of horses and other articles of value, and poured out the profusest assurances of their loyalty and obedience.

The Emir Fakaradeen himself felt too well the singularity and precariousness of his position, not to use every effort to establish a good understanding with the Porte, and to efface, if possible, the evil impressions which could not fail of being produced in that quarter by the startling intelligence of his recent proceedings. Adopting the only expedient which he well knew would be efficacious for that purpose, he sent the enormous sum of 200,000 pieces of gold to his confidential friend at Constantinople, the Hadj Derweesh, and boldly demanded a confirmation of his power in Syria. This opportune bribe satisfied, and at the same time, as posterior events amply testified, inflamed the rapacity of the government; and, for the moment, Fortune seemed to shower her choicest favours upon her bold and unscrupulous suitor.

CHAPTER XXVI.

In the year 1627, an Imperial Firman was issued, appointing the Emir Fakaradeen Maan, Governor-general of the entire Mountains from Aleppo to Jerusalem. He was addressed as "Sultan of the Land," and invested with plenary powers to raise taxes, repair roads, and construct such forts and posts as he might deem necessary, within the range of his jurisdiction. Faction stood mute before this unexpected and unprecedented elevation; and the Emir, surrounded by the principal nobles of the Mountain, made a tour, resembling a royal progress, through the land. From Antioch to Gaza, from Hamah to Djerash, not a town of any note, or site of any importance, was passed by unvisited. The principal castles, such as Banias,

Shakeef, Baalbec, and Djebail, were put into a state of repair and defence, while new ones were erected above Antioch, between Aleppo and Latakia, and at Beyrout, the latter known to this day under the name of the Burj-il-Kashash. Attempting an experiment which all modern endeavours have shown to be abortive, he built the castle of Salhat in the midst of the Houran, with the view of commanding and permanently reducing the people of that untractable region.

There being a scarcity of provisions at Damascus, he ordered 2000 camel-loads of corn to be sent to the relief of its inhabitants; and the Arabs, cither from fear or admiration of his power, failed not to furnish the stipulated supply. On his approaching Damascus, all the principal legal, religious, and judicial functionaries went out to receive and welcome him. It does not appear whether the Turkish Pasha figured in this crowd of grateful and applauding courtiers, but most assuredly both his presence and authority, if nominally existent, were completely eclipsed by the star of the Lebanon Emir.

There is nothing in which the Turkish function-

aries in great cities delight more to meddle, than in the regulation of the prices of provisions. Their favourite clap-trap with the people is, to make everything cheap by word of command. To ruin breeders, growers, and capitalists, by a sweeping reduction of prices, this is in their eyes the acmé of statesmanship and political sagacity. It is not wonderful, therefore, that the Emir Fakaradeen emulated the glory of his predecessors in this respect, when called upon to exhibit his abilities in the financial administration of affairs. In conjunction with his name it was proclaimed from all the minarets of Damascus, that the rottle of bread was to be sold for exactly the sum of two masari, or less than a farthing!

This circumstance is adverted to, not so much to record a custom which may be said to be immemorial in all Eastern legislation, as to stamp the nature of the Emir Fakaradeen's position and standing at this particular period. If anything were wanting to show the extent of feudal independence to which this celebrated Emir had attained, it would be more than supplied by the fact of his reception, sway, and influence in Damascus, one of

the holy cities of Islam, second only in importance in the eyes of all Mussulmen, to Mecca itself, and containing one of the most fanatical populations in the East.

However the immediate necessities of the Porte might have induced it to sanction such an extraordinary spectacle, as an Arab Emir wielding the destinies of one of its most important provinces, in the very gate of the Caaba, a returning sense of injured pride, not unmixed with feelings of cupidity and avarice, urged it ere long to make the Lebanon again a scene of rapine and devastation. Nor was the general administration of the Emir Fakaradeen, calculated to disarm the sentiments of jealousy and dislike which his ascendency had aroused, not only in the breasts of all the Turkish functionaries, but in those of the Mohammedans of all grades and sects.

His predilection for the Christians was marked and pronounced, being founded partly on natural inclination, and partly on political expediency. The Maronite Sheik, Abou Nader il Haazin, was his Kehié or secretary, and his constant friend and adviser. All those degrading distinctions of

costume which had previously marked the Christians, he abolished; and both the Sheiks and the people of that denomination, had full liberty to indulge in the display of warlike accoutrements handsomely mounted in silver ornaments and devices, and to ride on richly caparisoned horses. The southern portions of the Lebanon, which were more particularly under the Maans, received considerable accessions to its population, by immigrants from Djebail, Batroon, and Kesrouan, who became the founders of those Maronite villages which are now to be found in the Druse districts.

This epoch is likewise remarkable for the peaceable reappearance of the Franks on the shores of Syria, who effected settlements in Aleppo, Sidon, Acre, and other places in the Lebanon, and commenced commercial relations with its inhabitants. After five years of undisturbed possession of supreme power, the Emir Fakaradeen found himself once more the victim of the Sultan's marked displeasure, and the object of his military preparations.

In the year 1632, Haleel Pasha advanced to Aleppo with a considerable land force, while Jaffir

Pasha sailed with a fleet and appeared off Beyrout and Sidon. Achmet Pasha made a sudden irruption from Damascus on the Wady Tame, which he ravaged and burned. This latter movement, which had apparently taken the Emir by surprise, was greatly resented by his son, the Emir Ali, who, making a forced march by night from Safet, fell upon the Turkish troops, in conjunction with the Shehaabs, while yet dispersed and scattered in the work of plunder, drove them back, and pursued them for three hours. The Emir Ali was killed in this rencontre by the stroke of a spear.

Such a loss at this juncture was sorely felt by his father, to whom he had long been an able support, as it probably in some degree tended to unnerve him, in the arduous contest which circumstances seemed about to force upon him. In the meantime, Jaffir Pasha had landed and encamped near Beyrout, where he was immediately joined by the Safas and the Yemeni Emirs. The Seraskier and Achmet Pasha advanced along the plain of the Bekaa; and thus the Emir Fakaradeen found himself assailed from two points, the possession of which may be said always to decide the fate of the

Lebanon. At all times the occupation of the sea-coast alone, has had a paralyzing effect on the Mountaineers, and recent operations have amply proved that the moral effect of such a position is decisive. The Emir Fakaradeen, as soon as he learnt that Sidon and Beyrout were in the hands of the Turks, seemed to have despaired of success, and, together with various members of his family, sought security by flight. He himself went directly to the stronghold of Neeha, there to await the turn of events.

This singular spot, which is neither more nor less than a natural excavation along the face of an escarped rock, about two hours from the village of Neeha, in the Shoof, had many years previously been placed by him in a state of defence, and from its remarkable site and conformation, might justly have been deemed impregnable. A strong wall, erected from the exterior base of the ledge to the brow of the precipice which beetled above it, enclosed a concave space of several hundred square feet, which was partitioned off into apartments communicating with each other. Water was brought to it by means of an underground canal from a

distant spring, and carried along the roof through earthenware pipes, the broken remains of which may be seen to this day. Being amply supplied with provisions, the Emir was here enabled to defy the attacks of his enemies.

Encamping on the extensive plains below, the Turkish forces amused themselves by firing off cannon balls in the direction of the wall, which faced, and towered far above them. After three months spent in this fruitless siege, they moved to the high grounds between Neeha and Jezeen, watching every approach to the Emir's fortress, and hoping that want of food would ultimately compel him to surrender. The fidelity of some peasants, however, who visited him by night, from the plains which the troops had recently evacuated, bringing him eatables to the foot of the rock, from whence they were drawn up in baskets, promised to extricate him from such a dilemma.

The blockade was prolonged for the space of seven months, and it is probable, would ultimately have been abandoned, had not the treachery of a goat-herd discovered to the Pasha the source of

the waters, which the Emir had artificially conducted to his retreat. Not being able, from the peculiar conformation of the ground, to divert the course of the stream, the Pasha ordered oxen and sheep to be slaughtered on its banks, the blood and offal of which corrupted it, and caused it to flow into the Emir's reservoirs in a disgusting state of putrefaction. The expedient was successful, and the Emir, finding himself menaced with the horrors of thirst, had himself secretly let down to the plain below, by means of long ropes, together with his Kehié, three of his sons, and a few followers, and escaped by night to a large cave below the village of Jezeen.

Pursued by the Turks, and blockaded in this second hiding-place, his wants were temporarily supplied by the people of Jezeen, through a narrow aperture on the surface of the earth, in the vicinity. At length, by the process of mining, the soldiers effected an upward entrance through the bottom of the cave, and the Emir, surprised by this unforeseen procedure, found himself compelled to deliver himself, with his whole party, into the hands of his enemies. Forwarded without delay

to Jaffir Pasha, at Sidon, they were forthwith placed on board a Turkish frigate, and sent prisoners to Constantinople. The Sultan, satisfied for the moment with the capture of so powerful a subject, graciously accepted the explanations which the Emir offered in defence of his conduct, and, granting him a liberal allowance, left him the paltry satisfaction of domestic retirement and obscurity.

The blow given to the Keisey faction by the seizure of the Emir Fakaradeen, was followed up, both by the Turkish authorities and the Yemeni party, with cordial and unrelenting alacrity. The Emir Yoonis Maan going to Achmet Pasha at Sidon, under promises of safety and forgiveness, was immediately executed.

In the year 1634, the Emir Ali Alamadeen, on whom the government of the Lebanon had been recently conferred, assisted by some Turkish troops, marched suddenly on Deir-el-Kammar, and after having destroyed and ravaged both the dwellings and the property of the Maans, proceeded to Abeigh, where, falling on the Tnooh Emirs who were there assembled, he surprised, surrounded, and

unscrupulously slew every one of them; utterly exterminating by that signal act of vengeance, this branch of that powerful and influential Druse family.

It was reserved for the Emir Milheim, son of the Emir Yoonis Maan to uphold, and eventually to restore, the fallen fortunes of the House of Maan. At the commencement of hostilities, he had sought an asylum with the Arabs Turabay, where he lived in comparative security. But when he learnt that these Arabs, contrary to the long-established usages of their race, were listening to overtures from Achmet Pasha to deliver him up, he secretly effected his escape from amongst them, and after various hardships and privations, arrived at the village of Umeiq, in the Akleem-il-Bellam, in the Shoof, and notwithstanding that its inhabitants were Yemeny, boldly declared himself, and sought their protection. Whether moved by sympathy or by promises of recompence, they at once espoused his cause, and volunteered their services on his behalf. Sending messengers in various directions, to inform his friends of his return and presence among them, he found himself, in a few

days, at the head of a numerous body of dependants, well armed, and burning with enthusiasm to revenge their wrongs.

Marshalling his forces in the Shoof, he marched directly on Achmet Pasha, and the Emir Ali Alamadeen, who were conjointly raising contributions in the Lower Arkoob. The battle took place on the plain of Mejdelmoosh. Fortune declared for the Emir Milheim. The Turkish troops were defeated and dispersed, and the Emir Ali hastened to justify himself before Bechir Pasha, the newly appointed Governor of Damascus. But this victory, though propitious to the fortunes of the Emir Milheim Maan, had a fatal effect on those of his uncle, the Emir Fakaradeen. The Pasha's Kehié had been slain in the heat of the engagement, and news of this event having been sent to Constantinople, inflamed by exaggerated reports of the Emir Milheim's growing power and influence, added to the undeniable fact, that he had appeared in arms against the Sultan's authorities, the full weight of the Imperial displeasure fell on the head of the rebellious family; and in the spring of 1635, the Emir Fakaradeen Maan, together with two of

his sons, the youngest being yet a child, were sentenced to be bow-strung.

Thus perished this famous Arab Emir, whose ambitious activity, energy, and talents, might, under better auspices, have been made subservient to the welfare of his countrymen. For his mind was grand and capacious, his disposition mild and tolerant, and his general character calculated to elicit the love and confidence of the people. During the short space of time he was in possession of plenary power, his measures were framed for the promotion and advancement of the public interests, and evinced a zeal and taste for improvement, almost amounting to patriotism. His inflexible sense of justice, tempered and fostered no doubt by the exigencies of his political position, rather than instigated by principles of religious toleration, left him entirely free from even the slightest tinge of bigotry and fanaticism; and all sects, but more especially the Christians, found security and protection under his government.

Although a rigid Mussulman himself, circumstances compelled him to aim at the abasement of his co-religionists, and by so doing, he was

instrumental in breaking a feudal yoke, which was weighing upon the Christian, and especially the Maronite population of the Lebanon, with crushing severity. This principle of action, however, was at once the cause of his elevation and his fall.

By employing the intelligence and the numerical force of the Maronites, he raised a powerful barrier to the encroachments of his constant rivals, the Safas; and through their means, also, was enabled to gain an ascendency in the Lebanon, which defied the intrigues of party, and controlled the more overt attacks of the constituted authorities of the country; and it may be safely averred, that it was to his able and dexterous employment of the Christian element, that he owed his successes, and was enabled to consolidate his power. But at the same time, confining his views to the consideration of mere local interests, and using the means which presented themselves to him, only as they affected his position as a feudal chief, he forgot, or perhaps never reflected, that every step thus gained in the distant province to whose rule and jurisdiction he aspired, was one lost at the court to which

he looked for the support and confirmation of his views.

For although the Sultan Amurath IV., engaged in foreign and expensive wars, apparently countenanced and encouraged the proceedings of his vassal, deferring the exclusive policy of his race to the allurements presented by the Emir's profuse oblations of gold; yet events soon clearly proved that the Turkish government, with characteristic wile and artifice, was only heaping honours and dignities upon his head, to avert an assumption of independence, which at the moment it was unable to counteract, but the very pretension to which it only awaited its time and opportunity, to arraign and punish as a crime. But the slowness, and at the same time, maturity of Turkish councils, have been so remarkably developed in various passages of Turkish history, as to have become proverbial.

Unwearied patience, mysterious reserve, and, above all, the most accomplished dissimulation, are the three principal ingredients in Turkish diplomacy. The Arabs, than whom no people have had more reasons to feel and appreciate the paralyzing and ruinous effects of Turkish fraud, cunning, and

hypocrisy, have epitomized the policy of their present masters, in one of those figurative and felicitous expressions for which they are so remarkable, and nothing is left unsaid in the assertion that "The Turkish Government will overtake a gazelle, on the back of a broken-knee'd donkey!"

END OF VOL. II.

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